

THE THREE
BOOKS
OF
Hermas,

the Disciple of

P A U L

the Apostle.

- I. The Church.
Viz. { II. The Shepherd.
III. The Similitudes.



Englished by *John Pringle*.

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*The first Book of Hermas, the Disciple
of Paul, which is intituled,
the CHURCH.*

VISION. I.

HE who had brought me up, sold
a certain Girle at Rome; but
after many years her being
seen I again knew, and I be-
gan to love her as my sister;
but some time being finished, I saw her
washed in the River Tyber; And I stretch-
ed out my hand to her, and led her out
of the River: and having seen her, I
thought in my heart, saying, Happy
should I be, if I could obtain such a Wife
both in beauty and manners. This on-
ly, nor any thing else did I think.

2 But after some time passing on with
these cogitations, I honoured the Crea-
ture of God, thinking how excellent and
beautiful it is. And when I had walked,
I fell asleep. And the Spirit caught me,
and carried me by a certain place at the
right

right hand, by which man could not travel; But the place was among the Rocks, and craggy, and impassable by reason of waters. And when I had past over that place, I came into a plain, and my knees being bowed, I began to pray unto the Lord, and to confesse my sins.

3 And while I prayed, the Heaven opened, and I see the woman whom I had desired, saluting me from Heaven, and saying, *Hail Hermas.* And I looking upon her, say unto her, *Lady, what dost thou here?* But she answered unto me, *I am received hither, that I may reprove thy sinnes before the Lord.* Lady, said I, *wilt thou reprove me?* No, saith she, *but hear the words which I am about to say unto thee.*

4 God who dwelleth in the Heavens, and made out of nothing the things that are, and multiplied them for his holy Church, is angry with thee, because thou hast offended against me. *I answering say unto her,* Lady, if against thee I have offended, where, or in what place, or when did I speak to thee any unseemly word? Have I not alwayes esteemed thee as my Mistresse? Have I not alwayes respected thee as my Sister? Why dost thou imagine those so hainous [crimes] against me

5 *Then she smiling on me saith,* The concupiscence of wickedness hath arisen in thine heart: seems it not to thee to be an unjust thing to a just man, if evil concupiscence should arise in his heart? It is a sin to him, and indeed a great one, for a just man thinks just things; therefore he thinking the things that are just, and he rightly proceeding, in the Heavens he shall have the Lord favourable in every businesse of his; but who so think wicked things in their hearts, death and captivity do they chuse to themselves; chiefly they who love this world and glory in their riches, and who expect not the good things to come their souls are emptied; But these things the doubtful ones do, who have not hope in the Lord, and despise and neglect their LIFE: but pray thou to the Lord, and he will heal the sins of thee, and of thy whole house, and of all the Saints.

6 But after she had spoken these words, the Heavens were shut, and I was altogether in sorrow and fear, and said within me, If this be imputed sin unto me, how shall I be able to be saved? or how shall I entreat the Lord for my most abundant sins? with what words shall I

beseech the Lord, that he may be merciful to me?

7 These things I revolving, and discerning in my heart, I see against me a great chair made of wools, white, as the snow: and an old Woman came, in a shining Vesture, having a book in her hand, and she sat alone, and saluted me, *Hail Hermas.* And I sad and weeping, said, *Hail Lady.* And she said unto me, *Why art thou sad Hermas, who wast patient and modest, and alwayes cheerful?* I answering say unto her, *Lady, a reproach is cast upon me by an excellent woman, saying, that I have offended against her.* But she saith unto me, *Far be that thing from a servant of God; but perhaps the concupiscence of her hath arisen in thine heart. There is indeed in the Servants of God such a thought, bringing in sin; for this abominable thought ought not to be in the servant of God, nor a proved spirit to covet an evil work, and especially Hermas, who containeth from all wicked concupiscence, and is full of all simplicity and great innocency.*

However not because of thee is the Lord angry, but for thine house which hath committed a wickednesse against the Lord, and against their Parents. And thou seeing thou art a lo-

ver of thy sons, hast not stir'd up thine house, but hast let them passe to be conversant violently, for because of this is the Lord angry with thee. But he will heal all the evils which are acted against thee in thine house; for because of their sins and iniquities, thou art consumed through worldly employments; for now the loving kindness of God hath pitied thee, and thine house, and hath preserved thee in GLORY. Onely do not thou WANDER, but be patient in mind, and strengthen thine house. Even as a worker in brass producing his work, exposeth them to him to whom he will: so also thou teaching the daily just word, wilt cut off great sin. Cease not therefore to admonish thy sons, for the Lord knows that they will aē repentance from their whole heart, and he shall write thee in THE BOOK OF LIFE.

9 And when she had finished these words, she saith to me, *Wilt thou hear me reading?* I say unto her, *Lady I will.* Be thou then an hearer. And turning over the book, she read gloriously and excellently, and wonderfully, which I was not able to retain in memory; for they were terrifying words, which man was not able to sustain. Yet the last words I commended to memory, for they were few, and profitable for us.

10 “ Behold the God of powers, who
 “ by his invifible power and great know-
 “ ledge hath built the World, and by his
 “ honourable Council compaffed about
 “ his Creature with comlinefs, and by
 “ his moft ftrong WORD fixed the
 “ Heaven, and founded the Earth upon
 “ the waters, and by his powerfull ver-
 “ tue hath built his holy CHURCH,
 “ which he hath bleffed; Behold he will
 “ remove the Heavens and Mountains,
 “ Little hills and Seas, and all fhall be
 “ full with his chofen ones, that he may
 “ render unto them the promise which
 “ he re-promifed, with much honour and
 “ joy, if they fhall keep the ftatutes of
 “ God, which they received in great
 “ faith.

11 And when ſhe had finiſhed in read-
 ing, ſhe aroſe from the chair, and four
 young men came and took up likewise the
 chair to the E A S T. And ſhe called me
 to her, and touched my breaſt, and ſaith
 unto me, *did my reading pleaſe thee? I ſay*
unto her, Lady, theſe laſt pleaſed me, but the
former are cruel and hard; but ſhe ſaith un-
to me, theſe latter to the Juſt, but the former
to the fugitives and Heathens. And whileſt
ſhe was ſpeaking with me, two certain
 men

men appeared, and took her up upon their shoulders, and went away, whither also the chair was towards the EAST; but she departed cheerfull, and when she was to go away, she saith to me *Be comforted Hermas.*

VISION. II.

B It whilst I went on with these [thoughts,] about that time wherein also the year before walking, I called to memory the former years Vision; And again the Spirit took me away, and led me into the same place, wherein the first year [I was] and I honoured his Name because he should esteem me worthy, and should manifest unto me my old sins; and when I had arisen from prayer, I see over against me that old woman, whom also the former year I had seen walking, and reading some certain Book; And she saith to me, *canst thou rehearse these things to the chosen ones of God? I say unto her, Lady, such great words I cannot retain in memory, but give me the Book and I will write it down. Take it saith she, and restore it unto me.*

2 But as soon as I had gotten it, going aside into a certain place of the field, I wrote down all to a letter, for I found not Syllabs; And when I had finished the writing of the book, suddenly from my hand the Book was snatched, but by whom I saw not. But after fifteen dayes when I had fasted, and had much entreated the Lord, the knowledge of the writing was revealed to me; But the Writing was this.

3 *“ Thy S E E D Hermas bath trespass
 “ against the Lord, and have betrayed their Pa-
 “ rents in great wickedness; And the betray-
 “ ers of Parents have heard, and the subtile
 “ have gone on. But also now they have ad-
 “ ded to their sins lusts, and the defilements
 “ of wickedness; And so have they filled up
 “ their iniquities. But hasten thou these words
 to all thy Sons, and to thy Wife who is to be thy
 Sister; And she therefore may bridle her tongue
 wherein she curseth; And these words being
 heard, she shall contain herself, and shall ob-
 tain mercy, for she shall be instructed after that
 thou shalt have imparted unto her these words
 which that R U L E R Commanded, that
 they should be revealed to thee.*

4 Then shall the sins be remitted to them which long ago they sinned, and
 to

to all the Saints who have sinned, untill this very day, if from their whole heart they shall aſt repentance, and take away doubtings from their hearts ; for that R U L E R hath ſworn by his glory upon his choſen ones, that day being finiſhed, alſo now if any one ſhall ſin, that he ſhall not have Salvation, for the repentance of the juſt have ends ; The dayes of repentance are fulfilled to all the Saints, but to the Gentiles repentance until in the laſt day.

5 Thou ſhalt therefore ſpeak unto them that are over the Church, that they may direct their wayes in Righteouſneſſe, that they may receive in full the R E- P R O M I S S I O N with much Glory ; Continue ye therefore who work righteouſneſſe, and ſo do ye that your change may be with the holy Angels : Happy ye whoſoever ſuſtain the great preſſure coming upon [you,] and whoſoever ſhall not deny H I S O W N E L I F E ; For the Lord hath ſworn by his Son, he who ſhall deny his Son and himſelf, promiſing themſelves his L I F E, they alſo are about to deny him in the dayes approaching, but they who never denied [him] through his exceeding great mercy is he
become

become propitious to them.

6 But thou *Hermas* do not thou remember the injuries of thy sons, but neither mayst thou neglect thy Sister, but take care that they be amended from their former sins, for they shall be instructed by that Doctrine, if now thou shalt not be mindful of their injury, for the memory of injuries worketh death, but the oblivion of them Life Eternal.

7 But thou *Hermas* hast sustained great worldly Tribulations, because of the overslippings of thy house, because them thou hast neglected, as pertaining nothing to thee, and in thy malicious businesses hast been involved; But that shall save thee, that thou hast not departed from the living God, and thy simplicity and singular continency they shall save thee, if thou shalt continue, and they shall save all whosoever work the like, and enter in, in innocency and simplicity.

8 Those who are of this sort, shall prevail against all wickedness, and shall continue unto life eternal; Happy are all they that work righteousness, they shall not be taken away untill into life eternal; But thou wilt say, Behold great Tri-

Tribulation cometh if it seem [good] to thee again, deny it, NIGH IS THE LORD TO THOSE THAT TURN, as it is written in *HELDAM* and *MODAL*, who did Prophecie in the Wilderneis to the people.

9 But Brethren it was revealed to me sleeping, by a comly youth, and saying unto me, *that old Woman from whom thou hast got the Book, whom thinkest thou to be?* And I said *STBILLA*. Thou erreth quoth he, she is not. *Who is she then Lord?* And he said to me, *She is the CHURCH of GOD*. And I said to him, *why therefore is she an old Woman?* Because quoth he, of all she was first Created, therefore an old Woman, and for her was the World made.

10 But after these I saw a Vision in mine house, and that old Woman came and asked me, *if already I had given the Book to the Elders;* And I answered, *as yet not;* But she said, *Thou hast well done, For I have certain words to command thee, but when I shall finish all the words, they shall be aptly known by the Elect;* Thou shalt therefore write two Books, and thou shalt send one to *CLEMENT*, and one to *GRAPTE*; But *Clement* shall send it into forreign Citties,

Citties, for to him it is permitted, but Grapte shall admonish the Widows and Orphanes; But thou shalt read it in this City, with the Elders that are over the Church.

VISION. III.

1 **T**He Vision which I saw Brethren, was such a Vision, when I had frequently fasted, and had prayed the Lord that to me he would show the Revelation, which he promised to show by that old Woman; That same night appeared that old Woman to me, and said unto me,

2 Because thou so languishest and art troubled to know all things, come thou into the field, where thou wilt, and about the sixth hour I will manifest me to thee, and I will show thee what things it becometh thee to see; I asked her saying, Lady into what place of the field? Where thou wilt quoth she, choose out a good place, secret. But before I had begun to speak, and to tell her the place, she saith to me, I will come where thou wilt.

3 I was therefore Brethren in the field, and

and I observed the hours, and I came into the place where I had appointed to her to come, and I see a seat set; It was a linnen pillow, and spread upon a linnen sheet; seeing these set, and none to be in the place, I began to be astonished, and my hairs rose up, and as it were a horreur ceized on me, seeing I was alone; But being returned to my self, and having remembred the Glory of God, and having taken courage, having bowd my knees, I confessed to God again the sins which before.

4 Behold she cometh thither with six young men, whom also I had seen before, and she stood behind me, and heard me praying and confessing unto the Lord my sins, and touching me she said, *Leave off now to pray so much for thy sins, pray also for Righteousnesse, that thou mayst receive part of it in thine house.*

5 And she raised me up from the place, and took hold of my hand, and led me to the seat, and she saith to these young men, *Goye and build*; but after the youths had departed, and we were alone, she saith to me, *sit thou here*; I say to her, *Lady suffer the Elders before to sit down.* What I say to thee quoth she, *Sit thou down*; And when

when I would sit at the right side, she suffered not, but beckned to me with her hand, that I should sit at the left side.

6 But I bethinking and remaining sad, that she had not suffered me to sit at the right side, she saith to me, *Why art thou sad Hermas? The place which is at the right side is theirs who already have deserved G O D, and have suffered for the cause of his Name; But to thee there remains much that thou mayest sit with them; as thou remainest in thy simplicity, remain thou, and thou shalt sit with them; and whosoever shall have wrought their works, and shall sustain what they have sustained.*

7 I say unto her, Lady I would know what they have sustained; Hear quoth she, wild Beasts, Whips, Prisons, Crosses for the cause of his Name, for this theirs are the right sides of Holinesse, and who so shall suffer for the Name of God; but the rest's are the left sides, but to both of them, both who at the right hand, and who at the left do sit, are the gifts and promises, only that, who sit at the right side have a certain glory; but thou art desirous to sit at the right hand with them, but thy infirmities are many, but thou shalt be purged from thy failings,
but

but also all who shall not be doubtfull shall be made clean from all their sins unto this day.

8 And when she had said these things she would go away, and falling down before her at her feet, I besought her by the Lord, that to me she would demonstrate the sight which she had re-promised; But she again took hold of my hand and lifted me up, and made me to sit upon the seat at the left hand, and having lifted up a certain splendent rod, she saith to me, *Seest thou a mighty thing?* I say to her, *Lady, I see nothing.* Behold, *Seest thou not over against thee a great Tower which is built upon the waters, with four-corner'd stones shining.*

9 For in a Quadrangle was there a Tower builded by these six Youths who had come with her, but others many thousands of men did bring stones, but some drew forth stones from the DEEP, others took them up from the EARTH and gave them to these six Youths, moreover they took them and builded, but those stones which were extracted out of the deep they did all place so into the structure, for they were polished, and convenient for commixture with other

B

stones,

stones, and so were they conjoynd one to another, so that their commixtures could not appear, and on this manner did the structure of the Tower appear, as if builded of one stone.

10 But the rest of the stones which were brought from off the earth, some [of them] indeed they rejected, but some they fitted for the structure, others they hewed and did cast far from the Tower; but many other stones were placed about the Tower, and they did not use them for the structure, for some of them were RUGGED, but others had RENTS, but others [were] WHITE and ROUND, not agreeing for the structure of the Tower.

11 But I saw other stones to be cast far from the Tower, and tumbling into the WAY, and not remaining in the way, but to be rolled from the way into a desert place, but others falling into the FIRE and burning, others falling beside the WATER, nor to be able to be rolled into the water, they indeed being willing to enter into the Water.

12 And when she had demonstrated unto me these things, she would depart, I say to her, *Lady, what doth it profit me to have*

have seen these things, and not to know what these things are? She answering said to me, Thou art a cunning man, willing to know these things that are about the Tower, Therefore, say I, Lady, that I may declare it to my Brethren, and they may be made more chearful, and hearing these things may honour the Lord with much glory.

13 And she saith, many indeed shall hear, and when they shall hear some of them shall rejoyce, but some shall weep, but also they hearing, if they shall ad^e repentance they also shall rejoyce: Hear now concerning the similitude of the Tower all these [things] and hitherto be thou not more troublesome to me concerning revelation, for these revelations have an end, for they are fulfilled, but thou desistest not in asking revelations, for thou art importunate.

14 The Tower indeed which thou seest to be builded, Am I the Church, who have appeared to thee both now and before? Whatsoever therefore thou wouldst, ask thou concerning the Tower, and I will reveal it to thee, that thou mayest rejoyce with the Saints. I say unto her, Lady, because thou hast once esteemed me worthy, that thou mayest reveal all things to me, reveal [them.] She saith to me, whatsoever

must be revealed to thee, so much shall be revealed, that thy heart may be with the Lord, and doubt thou not whatsoever thou seest.

15 I asked her, *Why is the Tower built upon the waters, Lady?* I had said unto thee also before thee to be subtle, enquiring diligently about the structures, therefore thou shalt find the Truth: *Why therefore the Tower is builded upon the W A T E R S, hear thou, because your life is saved by water, and shall be, for it is founded with the word of [his] omnipotent and honourable Name, for it is contained by the invisible power of God. I answering say to her, highly do these things carry themselves.*

16 But these six young men that build who are they Lady? *These are the Angels of God, who at first were constitute, to whom the Lord hath delivered his universal Creature of the building, edifying, and ruling over his Creature, for by them shall the structure of the Tower be consummate.*

17 But the rest that bring stones, who are they? *They also the holy Angels of the Lord, but they are more excellent then these, therefore when the building of the Tower shall be accomplished, they shall altogether feast beside the Tower, and shall honour the Lord because the structure of the Tower shall be finished.*

18 I asked her saying, I would know the event of the stones, and the force of them what it is, but she answering said to me, art thou better before all, that that may be revealed to thee? for others are before thee, and better then thee, to whom it behoved these visions to be revealed, but that the Name of God may be honoured, to thee it is revealed, and shall be revealed, because of the doubtful ones, who think in their hearts whether these things be or be not, say unto them that all these things are true, and nothing is out of the truth, but all [are] firm, and are surely grounded.

19 Hear now also of the stones that are in the structure, indeed these four-corner'd-stones, and white, agreeing in their commixtures, these are the APOSTLES, and Overseers, and Teachers, and MINISTERS, who have entred in in the clemency of God, and ruled their charge, and taught, and ministred holily and modestly to the elect of God, who have slept, and who as yet are, and have alwaies agreed with them, and had peace in themselves, and have heard themselves mutually, for this also into the structure of the Tower do their commixtures agree.

20 But these who are drawn out of the
B 3 deep,

deep, and placed into the structure, and their commixtures agree with the rest of the stones which are already builded, are these who already have fallen asleep, and have suffered for the cause of the Name of the Lord.

21 *But the rest of the stones that were brought from the earth, I would know who they are* Lady; *she saith,* Those indeed who go in the earth, and are not polished, those God hath proved, because they have entered in into the Righteousnesse of the Lord, and have directed their wayes in his Commandments.

22 But these that are brought, and are put in the structure of the Tower, these are the young ones in the faith, and the faithful, but they are commonished by the Angels to do good, for that cause there is not wickednesse found in them.

23 *But those whom they did reject, and placed beside the Tower, who are they?* These are they who have sinned, and would do repentance, for this they are not cast out far from the Tower; because they shall be profitable in the structure, if they shall act Repentance. They therefore that are about to act Repentance, if they shall do Repentance they shall be strong in the faith,

faith, if now they shall act Repentance while the Tower is a building. For if the structure shall be finished, now any shall not have a place where he may be put, but he shall be a reprobate: but he onely shall have this who already is placed beside the Tower.

24 *But these that were hewed and thrown far from the Tower, wilt thou know who they are?* These are the SONS OF INIQUITY, and they have believed in dissimulation, and all wickednesse hath not departed from them, for this they have not Salvation, because they are not profitable in the structure, by reason of their wickednesse. Wherefore they are hewn and thrown far away because of the anger of the Lord, because they have stirred him up.

25 But the rest of the stones whom thou didst see very many placed, not going into the structure, these indeed were rugged. These are they who have known the Truth, and have neither remained in it nor have been joynted to the Saints, for this cause they are unprofitable.

26 But these that had rents, because they have discord in their hearts one against another, and have not peace among
B 4 them-

themselves. In presence indeed having peace, but when one shall go away from another, their wickednesse remains in their hearts. These therefore are the rents which the stones have.

27 But those that are maimed are they who indeed believed, having the most part of iniquity, for this cause they are broken, and not intire.

28 *But the white and round, and not agreeing into the structure of the Tower, who are they Lady? She answering to me said,* How long hitherto art thou foolish and senselesse, and askest all things and understandest nothing? These are they that have indeed faith, but having also the riches of this world. Therefore when tribulation shall come, for their riches and negotiations they deny the Lord.

29 *I answering say to her, Lady, when therefore shall they be profitable to the Lord? when their riches, quoth she, shall be circumcised, which delight them, then shall they be profitable to the Lord unto the building. For as a round stone, unless it shall be hewn, and cast off somewhat from it, cannot be made four-corner'd, so also they that are rich in this world, unlesse their riches shall be circumcised*
they

they cannot be profitable to the Lord.

30 From thee first know it, when thou wast rich, thou wast unprofitable, but now thou art profitable and fit for thy LIFE, for also thou thy self wast of these stones.

31 But the rest of the stones which thou didst see cast far from the Tower, and running in the way, and to be rolled from the way into desert places, these are they who have indeed believed, but with their doubting have left their own true WAY, thinking themselves to be able to find a better way; but they wander, and are miserable, entering into desert ways.

32 But these that fell into the fire and did burn, are they who for ever have departed from the Living God; nor doth it any more ascend into their hearts, to act repentance, because of the desire of their lusts, and wickednesses which they work.

33 *But the rest which fell besides the waters, and could not be rolled into the waters, who are these?* These are they who have heard the WORD, willing to be baptized in the NAME of the Lord, to whom when the Sanctity of the TRUTH
came

came into their memory, they draw back themselves, and do again walk after their wicked desires.

34 Therefore she finished the narration of the Tower; but I, seeing I was obstinate, asked her, Whether to all these stones which were thrown away, nor did agree into the structure of the Tower, is there Repentance, and shall they have a place in this Tower? They have, *quoth she*, Repentance, but in this Tower they cannot agree fitly.

35 But they shall be put in another place much inferiour to this, when they shall have been vexed, and have fulfilled the dayes of their transgressions; and for this shall they be taken up, because they have received THE JUST WORD; and then shall it befall them to be released from their punishments, if the wicked works which they have wrought shall ascend up into their hearts; but if they shall not ascend into their hearts, they shall not be saved because of the hardness of their hearts.

36 When therefore I left off to ask her of all these things, she saith to me, wilt thou see another? and seeing I was desirous to see, I became chearful in countenance; she looking back

on me smiled, and saith to me, Seest thou seven women about the Tower? I see them, quoth I, Lady.

37 This Tower is supported by them according to the Precept of the Lord: Hear now the effects of them; The first indeed of them who takes hold with her hand is called FAITH, by her shall the chosen of God be saved; but the other who is guarded about and acteth manfully is called ABSTINENCE, she is the Daughter of Faith; whosoever therefore shall follow her, shall become happy in his LIFE, because he shall abstain from all evil works, believing that if he shall contain himself from all Concupiscence, he shall be an heir of Life Eternal.

38 *But the other five Lady who are they?* They are Daughters mutually, quoth she, but one is called SIMPLICITY, another INNOCENCY, another MODESTY, another DISCIPLINE, but another CHARITY: Therefore when thou shalt have kept the works of their Mother, thou shalt be able to keep all things.

39 *I would know Lady what vertue each of them hath; Hear quoth she, They have equal vertues, but their vertues are mutually connected,*

connected, and do follow them by course as they are born; of Faith is born Abstinence, of Abstinence Simplicity, of Simplicity Innocency, of Innocency Modesty, of Modesty Discipline and Charity. Therefore their works are holy, chaste, and right; whosoever therefore shall serve them, and would hold their works, he shall have an habitation in the Tower with the Saints of God.

40 *I asked her of the times, if now is the consummation? But she exclaimed with a great voice, saying, O senselesse man, dost thou not see the Tower to be alwaies builded? Therefore when the Tower shall be consummate and builded it hath an end; but also swifely shall it be finished, do not thou any more ask me any thing, let this commemoration suffice thee and all the Saints, and this renovation of your Spirits.*

41 But not to thee alone are these things revealed, but that thou mayest also demonstrate them to all, for after three dayes thou must understand, *Hermas*, these words which I begin to say unto thee, that thou mayest speak them in the ears of the Saints, that they hearing them when they shall have done them, they may be
cleansed

cleansed from their wickednesses, and thou with them.

“ 42 Hear me my Sons, I nourished you in
 “ much simplicity, and innocency, and mo-
 “ desty, because of the loving-kindnesse of God
 “ which distilled upon you in Righteousnesse,
 “ that ye may be sanctified and justified from
 “ all naughtinesse and wickednesse, but ye will
 “ not cease from your wickednesses.

43 “ Now therefore bear me, and have
 “ peace one with another, and visit ye one an-
 “ other, and take ye by course, and do not ye
 “ alone take the Creatures of God; also impart
 “ ye more abundantly to the needy, for some
 “ with many meats, contract infirmity of their
 “ flesh, and violate their flesh; but of others
 “ who have not meat the flesh of them wither-
 “ eth, for that because they have not food suffi-
 “ cient, and their body is consumed; therefore
 “ this intemperance is hurtful to you that have
 “ and do not communicate to the needful, At-
 “ tend ye the judgement coming upon [you.]

44 “ Ye that are more eminent, enquire ye
 “ out the hungry, while as yet the Tower is not
 “ consummate, for after the Tower shall be fi-
 “ nished, ye will be willing to do good, and
 “ shall not have place; See therefore ye that
 “ glory in your riches, least perhaps they groan
 “ who stand in need, and their groan ascend
 “ to

“to the Lord, and ye be excluded with your
 “goods out of the gate of the Tower.

“45 Now therefore I say to you who are over
 “the Church, and love the chief seats, do not
 “ye become like unto witches; and the witches
 “indeed carry their poysons in boxes, but ye
 “contain your payson and drugs in the heart,
 “and ye will not purge your hearts, and mix
 “your sense with a pure heart, that you may
 “have tender mercy from the great KING.

46 “See therefore Sons, least perhaps these
 “your dissentions betray your LIFE, how
 “will ye instruct the elected Ones of God,
 “when your selves have not Discipline? Com-
 “monish therefore your selves mutually, and
 “be ye appeased among them, that also I be-
 “fore your Father appearing, may render a
 “reason for you to the Lord.

47 And when she had left off to speak
 with me, these six young men that build-
 ed came, and took her away to the Tow-
 er, and the other four took up the seat,
 and they went again into the Tower, their
 faces I saw not, because they were aver-
 ted; I asked her going away, that she
 would reveal to me concerning the three
 shapes in which she had appeared to me;
 But answering she said to me, concerning
 these thou must ask another, that it may
 be revealed to thee.

48 But

48 But Brethren she appeared to me in the first vision a very old woman in the former year, and sitting in a chair. But in another vision she had indeed a youthful face, but flesh and hairs ancient, and standing did speak to me, but she was more chearful than first. But in the third vision she was all more youthful, and comely in countenance, onely that she had ancient hairs, but she was chearful in face, and sitting upon a seat.

49 For these very things I was exceedingly sad, untill I should know this vision; I see that old woman in a vision of the night, saying to me, *All [thy] asking stands in need of humility, fast therefore, and thou shalt receive from the Lord what thou requirest.*

50 Therefore I fasted one day, in the same night there appeared to me a youth and said, *Why dost thou frequently ask revelations in thy prayer? see, least seeking many things thou hurt thy flesh: let these revelations suffice thee, canst thou see more strong revelations then what thou hast seen?*

51 I answering say unto him, Lord, this alone I ask, for the three figures of that old Woman, that the Revelation may be made compleat; He answered m^e, Ye are not senselesse, but your dubitations make
you

senselesse, because that ye have not your heart to the Lord.

52 *I answered to him and said, but from thee we shall know these things more diligently, he saith he, of the figures which thou enquirest; In the first vision indeed why an old Woman appeared to thee sitting upon a chair, because your Spirit is more ancient, also is withered, and not having force for your infirmities and dubitation of heart.*

53 For even as Elderly men who have not hope of renewing, and nothing else expect but their sleep; so also ye infirmed by worldly busineses, have delivered up your selves unto slothfulnesse, and have not thrown off solicitude from you in the Lord, and your sense is confused, and ye have waxed old in your sadneses.

54 *Why therefore she sate upon a chair I would know Lord; He answered, because every infirm [man] sitteth on a chair, because of his infirmity, that his infirmity may be contained; behold thou hast the figure of the first vision.*

55 *But in the second vision thou didst see her standing, and having a youthful face, and more chearful then the former, but flesh and hairs ancient; Hear quoth he also this parable,*
When

When any one hath now become older, he despairs of himself, because of his infirmity, and poverty, and he expecteth nothing else but the last day of his life: after that suddenly to him there is left an inheritance, and hearing he riseth up, and being become chearful, he indueth strength, and now he sits not down, but standeth, and is freed from his former sorrows, and now he sits not, but does manfully.

56 So also ye, hear ye the revelation which God hath revealed to you, because the Lord hath had pitie on you, and hath renewed your Spirit, and ye have put off your infirmities, strength hath come unto you, and ye have grown strong in Faith, and God having seen your valour hath rejoyced, for this cause he hath demonstrated to you the structure of the Tower, and he will shew [you] other things, if from your whole heart ye shall have peace among your selves.

57 But in the third vision thou sawest her more youthful, honest, and chearful, and her countenance serene, for even as if any good messenger should come upon any one sad, immediately he forgets his sorrow, and expecteth nothing else but
G the

the message which he hath heard, he is comforted concerning the rest, and his Spirit is renovated, because of the joy which he hath taken; So also ye have gotten the renovation of your spirits, seeing these good things.

58 And because upon a seat ye saw her sitting, it is a strong position, because a stool hath four feet, and stands strongly; For also the world is contained by the four Elements, therefore they that shall do Repentance compleatly shall be younger, and they that from their whole heart shall do Repentance shall be grounded: Thou hast in full the revelation, seek nothing more of things to be revealed, but if any thing must, it shall be revealed to thee.

VISION. IV.

1 Brethren, I saw a vision after twenty daies of the former vision, the figure of tribulation about to come upon [us]; for I was going on in that way to *Campana*, but from the publick way unto the village are nigh ten furlongs, but seldom is [any] journey made by that place.

2 And

2 And I walking alone, entreated the Lord, that these revelations, which he shewed to me by his holy Church, he would confirm, and would grant Repentance unto all his Servants that are scandalized, that his Great and Honourable Name may be honoured, and because he esteemed me worthy, that he should shew unto me his wonders, and I should honour him, and give him thanks, as it were a voice answered unto me, **DOUBT NOT HERMAS.**

3 I began therefore to think within me, and to say, What have I to doubt so grounded by the Lord, and who have seen honourable things?

4 I went forward a little, Brethren, and behold I see the dust up to Heaven, I began to say within me, What? do the Cattel come and stir up the dust, but it was distant from me as it were a furlong; and behold, I see the dust more and more arising, so that I suspected it to be something from above.

5 But the Sun shone a little, and behold I see a great beast like unto a Whale, and out of his mouth proceeded fiery Locusts, but the stature of that beast was almost an hundred foot, but he had an

head like a round urnal vessel ; I began to weep and invoke the Lord that he might deliver me from it : then I remembered the word which I had heard, **DOUBT NOT HERMAS.**

6 Therefore brethren, having put on the faith of God, and remembered [him] that taught me great things, I delivered my self boldly upon the Beast, but so did that beast come, so that it could in one stroke crush a City ; I came near it, and the beast so huge extended it self upon the Earth, and did shew forth nothing but it's tongue, and at all did not move it self until I had past over it all.

7 But that beast had upon its head four colours, black, then red and bloody, then golden, then white; but after I had gone over it, I went forward nigh thirty foot, and behold, there met me a certain virgin well adorned, as if coming out of her bed, all in white, and shod with white shoes, and down to her face having a Mitre, but for a covering she had her neat hairs.

8 I knew therefore by my former visions, because she is the **CHURCH**, and I became more chearful, *but she saluted me saying, Hail thou Man. And I saluted her,*
saying,

saying, Hail Lady; But she answering said to me, Hath nothing met thee, Man? I say to her, Lady, there hath met me such a beast as could consume a people; but by the power of God, and his singular loving kindnesse, I have escaped it.

9 Thou hast well escaped it, saith she, because thou hast thrown down thy solitude and solicitude before the Lord, and hast opened thy heart unto him, believing that by no other thou couldst be safe, except by his Great and Honourable Name; for this cause the Lord hath sent his Angel, who is over the BEASTS, whose name is HEGRIN, and he hath stopt it's mouth, least it should slaughter thee, Great tribulation hast thou escaped, because of thy faith, and who hast not stood in doubt of such a beast,

10 Go therefore and declare to the elected of God his great things; and thou shalt say unto them, that this beast is the figure of pressure about to come upon [them;] if therefore ye shall prepare you, ye shall be able to escape it. if your heart shall be pure, and without spot, and if the rest of your dayes ye shall serve God without complaint, cast your solicitudes upon the Lord, and he shall direct them;

Believe God ye who are DOUBTFUL; because he can do all things, both avert his wrath from you, and send you safeguards.

11 Wo to these doubtful ones who shall hear these words, and shall despise them, it had been better for them not to have been born.

12 *I asked her of these four colours which the Beast had in his head, but she answered unto me, saying, Again thou art curious, asking concerning things of this sort; And I said, Lady, demonstrate unto me what these are; Hear saith she, That BLACK is the World in which ye stay; but the FIERY and BLOODY, because this World must perish by bloud and fire.*

13 But the GOLDEN part are ye who have escaped this World; for as by fire Gold is tried, and becomes profitable, so also are ye tryed who dwell in them: Therefore they that shall continue, and shall be tried by them, shall be purged, and as Gold is made better, and puts off its drosse, so also ye shall cast off all sadness, and anguish, and ye shall be made clean for the structure of the Tower; but the WHITE part is of the age about

to come on, in which the elected Ones of God shall dwell, because the elect of God shall be immaculate and pure, into Life Eternal.

14 Thou therefore cease not to speak these things in the ears of the Saints; ye have also the figure of great tribulation about to come upon you, for if ye would it shall be nothing. In your mind retain these things that are prescribed; These things when she had said she departed, but I saw not to what place she went away; But there was a noise made, and I turned behind me, being afraid, and did think that beast was approaching.

The End of the first Book.

[illegible]

The second Book of Hermas, the Disciple of Paul, which is intituled,
the SHEEPHERD.

The Proæm.

1. **W**Hen I had prayed at home, and had sat down upon the Bed, there entered a certain man of a reverend face, in a Pastoral habit, cloathed with a white Cloak, carrying a bag in his shoulders, and a Rod in his hand, and he saluted me, and I resaluted him, and forthwith he sitteth down next me.

2 *And saith to me, I am sent from that venerable Messenger, that I may dwell with thee the rest of the daies of thy life. And I thought him to have come to tempt me; And I say to him, for who art thou? for I know to whom I am delivered; He saith to me, knowest thou not me? No quoth I; I am that Sheephred to whom thou art delivered.*

3 *He as yet speaking, his figure was changed,*

changed, and when I had known it to be him to whom I was delivered, I was confounded, and forthwith a fear came in upon me, and I was wholly broken with sorrow, because I had answered to him so unwisely; *He saith to me, be not confounded, but receive power in thy mind in my commandments, which I am about to give thee.*

4 For I am sent, quoth he, that what things thou didst before see, I may shew thee them all again, chiefly of these which are useful for Y O U. First of all my Commandments, and the figures of similitudes write thou, but the rest, as I shall shew [them thee] so shalt thou write them: But therefore I injoyn thee first to write my Commandments, and the Similitudes; that after that by reading, thou may'st more easily keep them.

5 Therefore I wrote the commands and similitudes even as he had enjoyned me, which being heard, if Y E shall keep them, and in them shall walk, and shall exercise them in a P U R E M I N D, ye shall receive from the Lord what things he promised you; but if these being heard, ye shall not act Repentance, but shall add unto your transgressions, ye shall receive the adverse things from the Lord;

Lord; all these that Sheepherd, the Messenger of Repentance, commanded me to write.

COMMAND I.

1 **F**irst of all believe thou, that there is one God who created and finished all things, and made all things of nothing, He capable of all things is alone great, who can neither with word be defined, nor by the mind conceived.

2 Believe therefore on him, and fear him, and fearing, have ABSTINENCE; These keep, and cast away from thee all naughtinesse, and put on the virtue of Righteousnesse, and thou shalt LIVE TO GOD, if thou shalt keep this Commandment.

COMMAND II.

1 **H**E said to me, have thou simplicity, and be thou innocent and thou shalt be as the infant who knows not malice, who hath lost the life of men. First, of none speak evilly, nor willingly hear one
speaking

speaking evilly; But if thou also shalt hear, thou shalt be partaker of the sins of the evil speaker, and believing, thou likewise shalt have sin, because thou hast believed him that speaketh evilly of thy brother.

2 Detraction is pernicious, it is an unconstant devil ~~which~~, it consisteth never in peace, but remaineth alwaies in discord; contain thee from it, and have alwaies peace with thy brother; Put on holy CONSTANCY in which are no sins, but all are gladsome, and do good out of thy labours, to all needful ones give simply, nothing doubting to whom thou mayst give, give to all; FOR TO ALL WOULD GOD GIVE OF HIS GOOD THINGS.

3 Therefore they that get shall render account to God, why they received it, and to what; *But they who get, having feigned necessity, shall render a reason, but he that giveth shall be innocent;* for as he receiveth from the Lord he accomplished his Ministry, in doubting nothing to whom he should give, and to whom he should not give, and he did this Ministry simply gloriously to God; Keep therefore this command as I have spoke to thee,

thee, that thy repentance may be found simple, and it may become well to thy house, and have thou A CLEAN HEART.

COMMAND III.

1 *Again he said to me,* love the truth, and let all true speech proceed out of thy mouth, that THE SPIRIT WHICH THE LORD HATH PLACED IN THY FLESH, may be found TRUE with all men, and the Lord may be magnified who HATH GIVEN A SPIRIT IN THEE, because the Lord is true in every word, and there is not a lie in him; Therefore they that lie deny the Lord, not restoring to God the PLEDGE which they received.

2 FOR THEY RECEIVED A SPIRIT WITHOUT LYE. This if they render subject to lying, they do stain the command of the Lord, and become deceivers; I having heard these things wept vehemently, who when he saw me weeping, he said to me, why weepest thou? And I said, because Lord I know
not

not if I can be able to be saved; Why saith he?

3 *And I said,* because never Lord have I spoken a true word in my life, but have alwayes lived in simulation, and a lye, for the truth I have affirmed to all, and there hath not any one contradicted me, but trust hath been had to my word; how then can I live seeing I have so done? *And he said to me,* thou indeed thinkest well and truly, for it became thee as the servant of God, to walk in the truth, and not to conjoyn an evil conscience with the SPIRIT OF TRUTH, nor to cause sadness to the holy and true Spirit of God.

4 *And I said to him,* Never Lord have I heard these words so diligently; *And he said to me,* Now thou hearest them take care after this, that also these false things which before thou hast spoken for thy employments, with these words [that] also they may receive faith, for also they can receive faith, if after this thou shalt speak true things, and if thou shalt keep the truth, thou shalt be able to attaine LIFE; And whosoever shall hear this command, and shall do it, and shall depart from lying, he shall LIVE TO GOD.
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COMMAND IIII.

I Command thee quoth he, that thou keep CHASTITY, & let not the thought of [thine] heart arise to thee of a strange matrimony or of Fornication, for this begetteth great sin; but be thou alwaies mindfull of the Lord at all hours, and thou shalt NEVER SIN; For if this so evil cogitation ascend into thine heart, thou committest a great sin; And they that do these things follow the way of death; See thou therefore abstain thy self from this cogitation, for where chastity remains in the heart of a just man, there ought an evil cogitation never to arise.

2 *And I said to him, Lord permit me to speak a few words with thee; Speak saith he; And I said to him, Lord, if any should have a Wife faithfull in the Lord, and should find her in adultery, doth the husband sin, if he live together with her? And he said to me,*

3 As long as he knoweth not her sin, the Husband is without blame, dwelling together with her; But if the Husband shall

shall know his Wife to have transgressed, and the Wife shall not do Repentance, and remains in her Fornication, and the Husband live with her, he shall be guilty of her sin, & partaker of her Adultery; *And I said to him, What then if the Woman shall continue in her faults? And he said, Let the Husband send her away, and let the Husband remain by himself; but if he shall send away his Wife, and shall marry another, he also committeth Adultery.*

4 *And I said to him, What if the woman put away should do repentance, and would be returned to her Husband, shall she not be received by her Husband? And he said to me, Yea, if her Husband shall not receive her, he sinneth, and admitteth a great sin to himself; but he ought to receive her a sinner, who hath done repentance; But not often; for to the servants of God the Repentance is one.*

5 Because of repentance therefore, the Husband having put away his Wife, ought not to marry another. Here the act is alike both in the Husband and in the Wife, not only is it adultery to them who pollute their own flesh, but also she who maketh an Image commits Adultery;

tery; But if in these deeds she persevere, and do not repentance, depart from her, and do not live together with her otherwise, also thou shalt be partaker of her sin.

6 For this cause it is commanded you that ye remain single both the Husband and the VVife; for there may be repentance in [a deed] of this sort; but also I give not occasion that these be so done, but that he who hath sinned, sin no more, but of his former sins God who hath the power of giving soundness, shall give a remedy, because it is he that hath power of all things.

7 Again, *I asked and said*, because my Lord hath esteemed me to be worthy, that thou shouldest dwell with me alwaies, declare unto me a few words, because I understand not any thing, and my heart is stopped by my former conversation; and open to me my sence, because I am vehemently stupid, and of the the whole I understand nothing.

8 And answering, *he said unto me*, I am set over to repentance, and to all that do repentance I give feeling; Doth it not seem to thee to be great wisdom to do repentance, because he that doth repen-

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tance

rance obtaineth great feeling, for he feels himself to have sinned, and to have done wickedly in the sight of the Lord, and he is remembered **BY THE INTELLECT** that he hath trespassed, and he doth repentance, and he worketh not wickedly any more, but worketh well, and humbleth his Soul and vexeth it, because it hath sinned.

9 Thou seest therefore that repentance is great **SENSE**, *And I said to him*, for this cause Lord I diligently inquire all things, because I am a sinner, that I may know what things I may work and may live, because many are my sinns; *And he said unto me*, thou shalt live if thou shalt keep these my commandments, and whosoever shall hear and do these commands shall **LIVE TO GOD**.

10 *And I said to him*, even now Lord, I have heard from certain **DOCTORS** that other repentance there is not except that, when we descend into the water, and receive the remission of our sinns, after that not to sin, but to remain in **CHASTITY**.

11 *And he saith to me*, Thou hast rightly heard, but now because diligently thou askest all things, also this I demonstrate

to thee, not giving occasion to them who are about to believe, or who have believed the Lord.

12 For they who have already believed, or who are about to believe, the repentance of sins they have not but the remission; For to those who were called before these dayes hath the Lord ordained repentance, because the cogitations of the heart, God doth know, and he knows the infirmity of men, and the manifold wickednesse of the Devil, with which he endeoureth some mischief to the servants of God, and layes wait for them maliciously.

13 Therefore the mercifull God hath had compassion of his handy-work; And hath placed that repentance, and the power of this repentance hath he given to ME; And therefore *I say to thee*, that after that calling great and holy, if any one shall be tempted by the Devil, and shall sin, he hath one repentance; But thenceforth if he sin and doth repentance, it shall not be profitable to the man that doth such things, for difficultly shall he LIVE TO GOD.

14. *And I said*, Lord I have revived whenas so diligently I have heard these

Commandments, for I know that if after this I shall add nothing to my sins, I shall be saved, *And he said, safe, I say and all whosoever shall do these commands shall be safe; And again I said to him, Lord because thou patiently hearest me, demonstrate unto me this, say it quoth he.*

15 If the Husband or Wife of any one shall depart, and any of them shall marry, what? Doth he sin? He that marrieth, sinneth not quoth he; but if he would remain by himself, he acquireth great honour to himself with the Lord; Keep therefore CHASTITY, and modesty, and thou shalt live to God; These things that I speak with thee, keep thou henceforth from [the time] wherein I was delivered to thee, and dwell in thine house, and there shall be remission to thy former sins, if thou shalt keep my commandments; But also to all there shall be remission, who shall keep my commandments.

COMMAND V.

1 **B**E thou of a poysed mind quoth he, and patient, and thou shalt have

have dominion over all most wicked works, and shalt work ALL righteousness; Because if thou shalt be PATIENT, THE HOLY SPIRIT THAT DWELLETH IN THEE, shall be clean, and shall not be obscured by any most wicked Spirit; But rejoicing it shall be enlarged, and shall feast in the VESSEL in which it inhabiteth, and it shall obey the Lord chearful in great peace.

2 But if any wrath should come over it, immediately the holy Spirit, which is IN THEE shall be straitened, and shall seek to depart, for it is suffocated by a most wicked sight, and it hath not a place of obeying the Lord, as it would, for it is tribulated by ANGER; Therefore both Spirits when they inhabit together, it is pernicious to man.

3 For if any one shall pluck up a little wormwood, & put it into a pot of honey, shall not all the honey be destroyed? And so much honey by a little wormwoode perisheth, and looseth the sweetnesse of honey; And now it hath not acceptance with its Lord, because all the honey is made bitter, and hath lost its use; but

if wormwood be not put into honey, it shall be sweet, and in use to its Lord.

4 See therefore how much sweeter equall mindednesse is, then honey, and he shall be profitable to the Lord that stayeth in it, for **WRATH** is unprofitable; If therefore anger shall be mixt with **ÆQUANIMITY**, the mind is afflicted, and its prayer is not profitable to God.

5 *And I said to him,* I would know Lord the wickednesse of anger, that I may keep me from it; *And he said to me,* Thou shalt know it, and if thou shalt not keep thy self from it, thou shalt loose thy hope with thy whole house; But depart from it, for I am with thee the **MESSENGER OF EQUITY**. And all that depart from it, whosoever shall do repentance with all their hearts, they shall **LIVE TO GOD**; but also I will be with them, and will preserve them all.

6 For they are all justified who shall do repentance through the most holy **ANGELL**. Hear now quoth he, the noughtiness of anger how wicked and how noxious it is, and by what manner it overthrowes the servants of God, for they who are full in the faith, it cannot hurt

hurt them, because the power of God is with them, for it over-turns the DOUBTFULL and EMPTY ones.

7 But as oft as it shall see such men, it injecteth it self into their hearts, and of NOTHING either a Husband or a Wife taketh bitternesse, because of the things which are in use, or for a check, or for any superfluous word (if any thing by chance should happen ,) or for any friend, or debt, or for such like superfluous things, for these are foolish and superfluous, and vain to the servants of God.

8 But ÆQUANIMITY is valiant and strong, and hath great power, and sitteth in great Majesty, chearful, rejoycing in peace, and honouring the Lord in every time meekly; for this equanimity dwelleth with the firm believers.

9 For ANGER is foolish, and light, and witleffe; but of foolishnesse is born bitternesse, and of bitternesse wrath, but of wrath madnesse; This madnesse created of so many evils, worketh great sin, and uncurable, for when all these are in ONE VESSEL, VVHERE also

THE HOLY SPIRIT REMAINS; The Vessel endures not this, but floweth over, because the tender Spirit cannot with the evil Spirit inhabit, it departeth and dwelleth with the **MEEK**. After that when it shall have departed from the man, **IN VVHOM IT DVVELT**, the man becomes empty from the holy Spirit, and afterward is filled with malignant Spirits, and is blinded by evil cogitation.

10 Depart thou therefore from wrath, and put on **ÆQUANIMITY**, and resist wrath, and thou shalt be found with modesty and chastity with God; See therefore least perhaps thou neglect this Command, for if to this Commandment thou shalt perform obedience; Also the rest of my commands which I am about to injoyn thee shalt thou be able to keep; Therefore now confirm thy self in these commands, that thou mayest live to God, and whosoever shall keep these Commandments, shall **LIVE TO GOD**.

COMMAND VI.

1 I Had injoyed thee quoth he in the first command, that thou shouldest keep FAITH, and FEAR, and PENITENCY ; Yea quoth I Lord ; But now I will shew unto thee the vertues of these commandments, that thou mayst know their effects, how they are placed to the just, likewise, and to the unjust ; Thou therefore believe the just, but believe the unjust [in] nothing, for righteousness hath the right way, but unrighteousness the evil ; but keep thou the right way, but the wicked [way] forsake thou ; But the evil way, hath not a good end, but hath many offences.

2 It is rough and thorny and leads to destruction, and it is noxious to the men that walk in it ; but whoso seek the right way, they walk equally without offence, because it is not rough, neither thorny ; Thou seest therefore that better it is to go by this way, for thou shalt go saith he, & whosoever from their whole heart have believed in the Lord, they shall go through it.

3 Hear

3 *Hear now saith he*, first of FAITH, there are two SPIRITS with man, one of equity, and one of iniquity; *And I said to him*, how Lord shall I know that there are two SPIRITS with a man? *Hear saith he*, and understand; The spirit of righteousness is tender, gentle and bashfull, affable and quiet, when therefore it shall ascend into thine heart, immediately it speaketh with thee of righteousness, of modesty, of chastity, of bountifulnesse, of pardon, of charity, of piety; All these when they shall ascend into thine heart, know that the spirit of equity is with thee; to this GENIUS therefore, and to its works give thou credit.

4 Take now also the works of the Spirit of iniquity, first it is bitter, wrathful, and foolish, and its works are pernicious and overthrow the servants of God; when therefore these things shall ascend into thine heart, thou shalt understand from its works this to be the spirit of INIQUITY.

5 How Lord shall I understand? *Hear* quoth he, and understand, when wrath shall happen to thee or bitterness, understand that to be IN THEE; After that

that the desire of many works, and of the daintiest meats, and of drunkennesses, and the desirings of many strange things, and pride and much speaking, and ambition, and whatsoever things are like these; Thou therefore when thou shalt know its works, depart from them all, & believe it in nothing, because its works are evil, and do not agree to the servants of God.

6 Thou hast therefore the works of both the Spirits, understand now and believe the **Genius** of Righteousness, because its **TEACHING** is good. For though a man be most happy, and the cogitation of the other **GENIUS** ascend into his heart, that man or woman must needs sin; But also if a man shall be most wicked, or a woman, and the works of the **GENIUS** of righteousness ascend up into his heart, it must needs be that he or she do something of good; Thou seest therefore that it is good to follow the Spirit of equity, if therefore thou shalt follow it, and shalt believe its works, thou shalt **LIVE TO GOD**; And they who shall believe its works shall live to God.

COMMAND VII.

1 FEAR the Lord quoth he, and keep his Commandments, for keeping the precepts of God, thou shalt be potent in every act, and every businesse of thine shall be incomparable; for fearing the Lord, thou shalt work all good things; This is the FEAR wherewith thou must fear, that thou mayest be able to be saved; but the Devil fearethou not, for fearing the Lord thou shalt have dominion over him; Because there is no power in him.

2 But he in whom power is not, he is not so much as to be feared; but in whom there is glorious power, he also is to be feared; for every one having power is also to be feared, for he that hath not power is contemned by all; fear thou plainly the fictions of the Devil, because they are malignant; for fearing thou shalt fear the Lord, and the works of the Devil thou shalt not do, but shalt abstain thee from them.

3 For fear is twofold; for if thou wouldst work evil, fearing the Lord, that
in-

indeed thou shalt not do ; but if thou wouldst work good, verily the fear of the Lord is strong, great, and glorious. Therefore FEAR God, and thou shalt live, & whosoever shall fear him, keeping his Commandements, their LIFE is with the Lord ; but of those that keep them not, neither is life in them.

COMMAND VIII.

I Said to thee, *quoth he*, that the creatures of God are double, and ABSTINENCE is double ; therefore from some things it behoves to abstain, but from some things not. Manifest, *quoth I*, to me Lord from what things I must abstain, and from what not. *Hear, saith he*, from evil abstain, and do not do it, but from good do thou not abstain, but do it ; for if thou shalt abstain from good, and shalt not do it, thou shalt sin : Abstain therefore from all evil, and thou shalt know all Righteousnesse.

2 What wicked things are these, *quoth I*, from which I must abstain ? *Hear, saith he*, from Adulteries, Drunkenness, and evil Riotings, from too much meat, from
gorge-

gorgeousnesse and unhoneſty, from pride, from abnegation, from lying, from deſaming, from feigned wickedneſſe, from remembrance of injury, and from moſt evil fame, for theſe are the works of iniquity, from which it is needful for the ſervant of God to abſtain; for he that cannot abſtain in theſe cannot LIVE TO GOD.

3 Hear now, *quoth he*, alſo the conſequences of them, and indeed there are many things as yet from which the Servant of God ought to abſtain, from theft, from denying, from falſe testimony, from covetouſneſſe, from pride, and whatever are like to them. Theſe therefore ſeem to be evil to thee, do they not? Truly they are very evil to the Servants of God, from all theſe therefore ought the ſervant of God to abſtain.

4 Abſtain thou therefore from all theſe, that thou mayeſt live to God, and mayeſt be wrote with the ABSTAINERS; Therefore theſe are they from wch thou oughteſt to abſtein; But from which thou oughteſt not to abſtein, *Hear thou*, from all good works abſtein not, but do them; *Hear, quoth he*, the vertue of the good works which thou oughteſt to work, that thou mayeſt be ſafe.

5 The

5 The first of all is Faith, the fear of the Lord, Charity, Concord, Equity, Verity, Patience, Chastity, then these there is nothing better in the life of men, who shall keep these, and do them in their life. Next hear their consequences, To administer to Widows, not to despise Orphans and poor men, and to redeem the Servants of God out of necessity, to be apt to entertain, for in Hospitality oftentimes is found good fruit, not to contradict, to be quiet, to become most humble of all men, to respect the Elders in birth, to study unto Righteousnesse, to preserve brother-hood, to suffer reproaches, to be of a contented mind.

6 Not to reject those fallen from the Faith, but to make them quiet in mind, to admonish the sinners, not to presse the debtors, and if there be any thing like these: These seem to thee to be good, do they not? For what say I, is better then these words; Live thou therefore in these Commandments, and do not depart from them, for if thou shalt keep all these Commandements thou shalt live to God, and all who shall keep these Commandements shall LIVE TO GOD.

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COMMAND IX.

I **A** Gain he said to me, remove from thee DOUBTING, and nothing at all shalt thou doubt, asking any thing from the Lord, say not within thee, *But how can I seek any thing from the Lord, and obtain? Seeing I am a sinner of such great evils against the Lord;* Do not think this, but from thy whole heart be converted to the Lord; Ask without doubting, and thou shalt know the tender mercy of the Lord, that thee he will not forsake, but shall fulfill the petition of thy Soul.

2 For God is not, like men mindful of injuries; but he is unmindful of injuries, and he hath compassion on his handy-work; Purge therefore thine heart from all the vices of this world, and observe the predicted words given to thee by God, and thou shalt receive all the good things which thou askest, and of all thy petitions nothing shall be wanting to thee, if without doubting thou shalt ask of the Lord.

3 Who therefore are not such, they obtain not at all any thing of these which they

they ask; for whoſo are full of Faith, they ask all things believing, and they receive of the Lord, becauſe without DOUBTING they ask, for every doubting man if he ſhall not do repentance, ſhall difficultly LIVE TO GOD.

4 Purifie therefore thine heart from doubting, and put on faith, and believe God, and all things which thou askest shalt thou obtain ; but if sometimes thou askest a petition & dost not get it, do not doubt, because thou gerrest not quickly the petition of thy Soul ; for perhaps, because of temptation, or for thy sin, which thou art ignorant of, thou shalt more slowly get thy petition ; but do not thou desist in seeking the petition of thy Soul ; and thou shalt get it ; but if thou ceaseft in asking, complain of thy self, and not of God, that he hath not given it thee.

5 See therefore this DOUBTING,
how pernicious it is, and fierce, and ma-
ny by the roots it plucks up from the
Faith, even very faithful and firm [ones;]
for why this doubting is the Daughter of
the Devil, and very wickedly dealeth she
with the Servants of God. Contemn
therefore doubting and thou shalt rule
over her in every thing, put on firm and
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potent faith, for faith promiseth all things and accomplisheth all things, but doubting doth not believe it self about to obtain any thing in all its works which it doth.

6 Thou seeft therefore, *quoth he*, That faith is from above, from God, and hath great power; but dubitation is an earthly Spirit, and from the Devil, not having power; Keep thou therefore the vertue of faith, but from doubting depart thou which hath not vertue, and thou shalt live to God, and they shall all LIVE TO GOD whosoever shall do these things.

COMMAND X.

1 **D**Rive far from thee all SADNESSE for she is the sister of doubting, and wrath; *How quoth I Lord*, is she the Sister of these? Sadnesse seems to me one thing, another wrath, another doubting; *And he saith*, without sense, thou understandest not, for sadnesse of all Spirits is the most wicked, and worst to the Servants of God, and it destroyeth all their Spirits,

Spirits, and vexeth the holy Spirit, and again makes it whole.

2 I am foolish, *quoth I, Lord*, and understand not these questions, how it can vex, and again make whole, I understand not; *Hear, quoth he, and understand?* They who never sought out the Truth, nor inquired of [its] Majesty, but onely believed they are involved in the employments and riches of the Heathen men, and another is a lying Prophet, who destroys the senses of the Servants of God, (but not of these doubtful ones) who trust in the Lord fully.

3 Therefore these doubtful ones come as to a Divine, and ask him, what is about to befall them; and that lying Prophet having none of the power of the divine Spirit in him, speaketh to them according to their asking, and fills their souls with promises, even as they would; but that PROPHE T is empty, and answereth empty things to the empty; for whatsoever is asked [him] of vain men, he will answer them vain things.

4 But some words he speaketh true, for the Devil filleth him with his Spirit, that he may cast down some of the just; whosoever therefore are strong in the faith

of the Lord, and are cloathed with the TRUTH, to such Spirits they are not joyned, but depart from them, but as many as are doubtful, and thenceforth act Repentance, they consult even as the Heathens, and heap up very great sin to themselves, serving IDOLS.

5 Whosoever therefore are such, they ask for any businesse, they worship images, and are fools, and empty from the TRUTH, for EVERY SPIRIT GIVEN OF GOD IS NOT ASKED; but having the vertue of the Divinity, from it self speaketh all things, because it is from above, from the power of the divine Spirit; but whoso being asked speaketh according to the desire, and of many other things of this world, they of this sort understand not the questions of the DIVINITY, for they are darkned by these busineses, and are corrupted, and broken.

6 As good vines that are neglected, by weeds and thorns are pressed and killed, so also the men who have credited such, they have fallen into many busineses and actions, and are made empty from their FEELING, and understand nothing at all, thinking about riches; but if at

any

any time they shall hear of the Lord, their **SENSE** is in their businesse, but they that have the fear of the Lord, and search out from God the Truth, they have every thought unto the Lord; all things that are spoken to them they perceive, because they have the fear of the Lord in them; for **WHERE THE SPIRIT OF THE LORD INHABITETH, THERE** also IS adjoynd **MUCH FEELING**; adjoyn thy self therefore to the Lord, and thou shalt understand, and perceive all things.

7 Hear now, O unwise, after what manner **SADNESSE** vexeth the holy Spirit, and how it makes it whole; when a **DOUBTFUL** one shall fall into any businesse, and it doth not succeed to him because of dubitation, this sorrow entreth into the man, and **MAKETH SAD THE HOLY SPIRIT**, and vexeth it; after that again, when **WRATH** shall happen to a man for any businesse, he is vehemently enraged, and this wrath entreth in into the inward parts of him that is angry, and he is vexed in his businesse which he doth, and after that repenteth him that he hath done evilly.

8 Therefore both these things hurt the holy spirit, DOUBTING and SADNESSE. Doubting, because his action succeeded not; and Sadnesse, because he caused wrath to his SPIRIT; remove sorrow therefore from thee, AND DO NOT THOU OFFEND THE HOLY SPIRIT WHICH DWELLETH IN THEE, LEAST IT intreat the Lord and DEPART from thee, for the spirit of the Lord which is given into the FLESH indureth not sadnesse.

9 Cloath thee therefore with chearfulness, which alwaies hath favour with the Lord, and thou shalt be joyful in it; for every chearful man worketh well and favoureth good things, and dispiseth unrighteousnesse; But a sorrowful man doth evilly, because he maketh sad the holy Spirit, which is given to the chearful man: and again he doth evil in that, the sorrowful man intreats the Lord, and doth not before make confession, and he obtaineth not of God what he asketh; for alwaies the prayer of the sorrowful man hath not the force that it may approach the ALTAR of God.

10 *And I said to him,* Lord why hath not the prayer of the sorrowful man the power to ascend to the Altar of the Lord? Because heaviness sitteth in his heart; Therefore when the prayer of a man shall be mixed with sorrow, it will not suffer the prayer to ascend pure to the ALTAR of God; for as Wine mixed with Vinegar hath not the same sweetness, so also heaviness mixed with the holy Spirit, hath not the same prayer clean; Therefore cleanse thee from evil sadness and thou shalt live to God, and they shall all LIVE TO GOD who shall cast away from themselves sadness, and shall put on cheerfulness.

COMMAND XI.

1 HE shewed me men sitting on seats, and one sitting in a Chaire, and he said to me, *Seest thou those who sit on benches?* I see them Lord, *quoth I;* These are the Faithful, and he that sitteth in the Chair is the TERRESTRIALL SPIRIT; For into the Church of the men it approacheth not but flyeth away, but it applieth it self to the DOUBTFUL

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FULLONES, and empty and in corners, and hidden places it divineth to them, and it delighteth them in speaking according to all the desires of their heart.

2 For what is committed to empty vessels doth not run over, but they agree one to another, but when it shall come into the company of just men having the SPIRIT of the Divinity, and their prayer is to the Lord, that man is frustrated because that Terrestrial Spirit flyeth from him, and he becometh dumb, nor can speak any thing.

3 As in a CELLAR, if thou shalt cover Wine or Oyl, and amongst these vessels shalt put an empty vessel, and again wouldest take off the covering, that vessel which thou didst put, thou shalt find empty; So also EMPTY PROPHETS when they shall come among the spirit of just men, such as they come, such are they found.

4 Thou hast the life of both the Prophets, try therefore by life and works, the man that saith himself to have the holy Spirit, but believe thou the Spirit coming from God, having vertue; but to the earthly empty spirit which is from the Devil, in which there is not faith, nor power, do not give credit.

5 Hear

5 Hear therefore a Similitude which I am about to tell thee; Take a stone and cast it toward Heaven; Or again, take a squirt of water and squirt it out towards Heaven, and see if thou canst smite the Heaven. *How, quoth I,* Lord can these things be? For both these which thou hast spoken cannot be done; even as therefore these cannot be done, So the Terrestrial spirit is without power, and without effect.

6 Take now the power coming down from above in this similitude; The hail is the least grain, and when it falls upon the head of a man, how doth it bring griefs? Or again, look on the drop of rain which from the eaves falls on the earth and makes hollow the stone: So therefore the least things which from above fall upon the earth have great power. Adjoyn thee therefore to this man having the POWER, and from that empty one, depart thou.

COMMAND XII.

1 **A**gain be said to me, remove from thee all evil DESIRE, and put

put on the good and holy desire; for having put on the good desire, Thou shalt hate the evil and shalt refrain it, even as thou wouldest; For evil desire is to be abhored, and it is difficultly mitigated, it is very horrible and wild, and with its wildnesse consumeth men, especially if into it a servant of God shall fall, and unlesse he shall be wise, he shall be consumed by it badly.

2 But it consumeth such who have not the cloathing of the good desire, and it involves them in the businesse of this World, and delivers them to death. What are the works Lord, *quoth I*, of the evil desire which deliver men up to DEATH? Demonstrate unto me, that I may depart from them; Hear *saith he*, in what works evil desire delivers the servants of God to death: The spirit of all men is earthly and light, and hath not power at all, and speaketh many things; *And I said*, how then can any know them?

3 Hear *quoth he*, of both the VESSELS, and as I say to thee, so shalt thou try the Prophet of God, and the false prophet; First, so prove the man THAT HATH THE SPIRIT OF GOD, because the

the spirit which is from above is quiet, and humble, and it departeth from ALL wickednesse, and the vain desire of this World, and maketh it self more humble then every man, AND ANSWERETH TO NO MAN BEING ASKED, nor doth it answer to all men; NEITHER WHEN MAN WILL, DOTHTHE SPIRIT OF GOD SPEAK, but then it speaketh when God will.

4 Therefore WHEN A MAN WHO HATH THE SPIRIT OF GOD SHALL COME INTO THE CHURCH OF JUST MEN having the faith of God, and prayer is made to God; then THE holy MESSENGER OF the DIVINITY FILLETH THAT MAN WITH THE HOLY SPIRIT, AND HE SPEAKETH IN THE THRONG AS GOD WILL

So therefore is the spirit of Divinity known in whomsoever the spirit of Divinity speaketh.

5 Hear now also of the TERRESTRIALL SPIRIT empty and foolish, not having power; But first a
man

man is conceived to have this spirit, for he exalteth himself, and **WILL HAVE THE UPPERMOST CHAIR** *and he is wicked and talkative, and converseth in delights, and in many pleasures,* and **TAKEETH THE REWARD OF HIS DIVINATION,** WHICH IF HE SHALL NOT GET, HE DOTHT NOT DIVINE. Can the Spirit *of God take rewards thus and Divine? it doth not be seem the Prophet of God to do these things.*

6 But **EVIL DESIRE** is to covet anothers wife, or a woman to covet anothers husband, and to covet the sumptuousnesse of riches, and the multitude of superfluous meats, and much drunkennesse, and many pleasures, for many delights are foolish, and many pleasures are superfluous to the servants of God; Therefore this evil desire is pernicious, which deadneth the servants of God, for this desire is of the Devil.

7 Therefore whosoever shall depart from evil desire, they shall **LIVE TO GOD**, for whosoever shall be subjected to evil desire, shall die for ever, for this evil desire is mortiferous.

8 Thou therefore put on the desire of
righte-

righteousnesse, and armed with the fear of the Lord resist the evil desire, for fear dwelleth in the good desire; and the evil desire when it shall see thee armed with the fear of the Lord resisting it, it shall flie far from thee, and shall not appear before thee, fearing thy weapons, and thou shalt obtain the victory, and thou shalt be crowned because of her, and attaining unto the good desire, and thou shalt give the victory to God which thou hast gotten, and shalt serve him in working as thou thy self wouldest.

9 But if thou shalt serve the good desire, and shalt be subject nnto it, thou shalt be able to rule over the evil desire, and it shall be subjected to thee, even as thou wouldest.

10 I would know Lord, how I ought to serve the **GOOD DESIRE**? Hear quoth he, have thou the fear of God and faith in God, and love the Truth, and love the Righteousnesse, and do good; These things working thou shalt be a proved servant of the Lord, and shalt serve to God, and all whosoever shall serve the Good desire, shall **LIVE TO GOD**.

11 These twelve Command^s being
finished

finished. *He said to me,* Thou hast these Commands, walk in them, and exhort the men that hear them that they do repentance, and their repentance shall be made pure the rest of the dayes of their life. And this Ministry which to thee I give, unfold thou diligently, and thou shalt attaine much fruit, and shalt find favour with all those who shall *As* Repentance, and shall believe thy words, for I am with thee and will constrain them to believe.

12 *And I said to him,* Lord these commands are great and excellent, and they are able to make glad the heart of that man, who shall be able to keep these Commands. But I know not Lord whether these Commandments can be kept by man; *He saith to me,* these commands thou shalt easily keep, and they shall not be hard.

13 But notwithstanding if thou shalt affirm in thine heart, that they cannot be kept by man, thou shalt not keep them. *But now I say unto thee,* if thou shalt not keep these Commandments and shalt omit them, thou shalt not be saved, nor thy sons, nor thine house, because thy self hast judged that these Commands cannot

cannot be kept by man.

14 These things he spoke to me vehemently angry, so that he terrified me greatly, for he had changed his countenance, so that man could not be able to sustain his wrath ; And when he had beheld me all disturbed, and confounded, he began to speak more moderately and cheerfully, saying,

15 O Foolish and unsensible, Inconstant and ignorant of the Majesty of God, how great & how admirable is it, who hath Created the world for man, and subjected every Creature to man, and hath given him ALL POWER THAT HE MAY HAVE DOMINION OVER THESE COMMANDMENTS, he can have Dominion quoth he over all these Commands WHO HATH THE LORD IN HIS HEART, but they who have the Lord in their lips, and their heart is benumbed, these are far from the Lord, to them these Commands are hard and difficult.

16 Therefore propose unto yourselves ye that are empty, and light in the faith, TO HAVE THE LORD YOUR GOD IN THE HEART:
And

And ye shall understand that nothing is more easie then these Commands, nor more sweet, nor more gentle, nor more holy, and convert you to the Lord God, and forsake the Devil and his pleasures, because they are evil and bitter, and unclean, and fear ye not the devil, because in you he hath no power, for I am with you, the MESSENGER OF REPENTANCE who rule over him, but the Devil causeth fear, but the fear of him is vain; Therefore do not ye fear him, and he shall fly from you.

17 *And I said to him,* Lord hear me, speaking a few words to thee; Speak quoth he; Man indeed desireth to keep the Commands of God, and there is none who doth not ask from the Lord that he may keep his Commandments, but the Devil is hard, and his power hath dominion over the servants of God.

18 *And he said,* he cannot quoth he have power over Gods servants, who from their whole hearts believe on the Lord; But the Devil can strive, but overcome he cannot, for if ye resist him he shall fly from you confounded, for whosoever are not full of faith, they fear the Devil, as if having power; for the Devil tempteth
the

the servants of God, and if he shall find them empty, he destroyes them.

19 For even as a man when he hath filled vessells with good wine, and among these vessells hath put a few half-full, and cometh that he may try and taste the vessells, he tryes not the full ones, for he knows that they are good, but the half-full he tasteth least they have become sower; for the half-full vessells grow soon sower and loose the savour of Wine.

20 So also the Devil cometh to men the servants of God that he may tempt them, but whosoever are full in the faith, they resist him strongly, and he departeth from them, because he hath not a place of entering in; Then goeth he to them who are not full in the faith, and because he hath a place, thereat he entereth into them, & whatsoever things he will he doth with them, and they become his servants.

21 BUT I THE MESSENGER OF REPENTANCE say unto you, fear ye not the Devil, for I am sent that with you I may be; Whosoever from your whole hearts shall act repentance, that I may confirm you in the faith; Believe ye therefore who because of your sins have forgot God, and who re-
F jecting

jecting your safety, with your sins DO BURTHEN YOUR LIFE, That if ye shall be converted to the Lord from your whole Hearts, and shall obey him according to his will, he shall give remedy to your former sins, and ye shall have power of ruling over ALL the works of the Devil.

22 But his threats fear ye not at all, for they are without power, as the nerves of a dead man; Therefore hear me and fear the Lord Omnipotent, who can save you and destroy you, and keep ye his commands that ye may live to God.

23 And I said to him, Lord even now I am confirmed in all the Commands of the Lord, as long as thou art with me, and I know that thou wilt break in pieces all the power of the devil. But also we shall overcome him if we can (the Lord confirming) keep these Commands which thou hast enjoined. Thou shalt keep them quoth he, if thou shalt purifie thine heart to the Lord; But also all these shall keep them who shall purifie their hearts from the vain desires of this World, and shall LIVE TO GOD.

The End of the second Book.

The

*The Thirk Booc of Hermas the Disciple
- of Paul which is Intituled of*
SIMILITUDES.

SIMIL. I.

ANd he said to me, know ye
the Servants of the Lord
to be detained in Pilgri-
mage ? For your City is far
from this City; If therefore ye know your
City in which ye are about to dwell, why
do ye here buy fields, and prepare
sumptuous things and buildings, and
superfluous habitations ? For he who
getteth these things in this City, doth
not bethink to return into his own
CITY.

2 O foolish, O dubious and wretched
man ! Who dost not understand all
these to be strange, and under the power
of another, for the Lord of this City say-
eth unto thee, either make use of my
Laws, or depart out of my City.

3 Thou, therefore what wilt thou do,

hast a Law in thine own City? What? wilt thou be able for thy fields, or for any of thy furnitures, to deny thy LAW, which if thou shalt deny, and wouldest return into thy City, thou shalt not be received, but shalt be excluded thence.

4 See Therefore, that as one living afar off, thou gettest nothing more for thy self, then may be necessary and sufficient for thee; And be thou prepared least when the Lord of this City would expell thee, thou contradict his Law, and thou mayst go into thine own City, and mayst use thy Law without injury, Chearfull.

5 See ye therefore who serve God, **AND HAVE HIM IN YOUR HEARTS**, work ye the works of God, mindfull of his Commands and Promises which he promised, and believe him that he will perform [them] to you, if ye shall keep his Commands.

6 For the fields therefore which ye would buy, redeem the souls out of necessities, even as every one is able, and absolve the Widows, judge for the Orphanes, and in works of this sort spend your riches and wealths; For unto this hath the Lord enriched you, that ye may fulfill such like Ministries; Much better

better is it to do these things, then to buy fields and houses, because all [these] things shall perish in this world.

7 But what things thou shalt do for the Name of God, thou shalt find in thy City, and shalt have joy without heaviness and fear; Therefore the Riches of the Nations do not ye desire, for they are pernicious to the Servants of God, but of your own which ye have, do these things by which ye may attain unto joy; And do not ye adulterate, nor touch ye the Wife of another, nor covet her, Covet after thine own work, and thou shalt be saved.

SIMIL. II.

1 **W**hen I walked into the field, and considered the E L M and the V I N E, and thought within me of their fruits; An Angell appeared to me, and said to me, What dost thou think within thee? *I said to him, I reason Lord of this Vine and Elm, because the fruits of them are comly.*

2 *And he said to me, These two Trees are placed for an example to the Servants*

of God. *And I said to him, I would know Lord, the exemple of them which thou speakest of; Hear quoth he, Seest thou this Vine and this Elm? I see them quoth I, Lord; This Vine saith he, is fruitfull, But the Elm is a Tree without fruit, but this Vine unlesse it should be wrapped about the E L M, and should rest upon it, it cannot make much fruit.*

3 For lying in the earth, it yields bad fruits, because it hangeth not upon the Elm, but if the Vine should be hanged upon the Elm, it giveth fruit both for it self and for the Elm; See therefore that the Elm yields no less fruit then the Vine, but rather more.

4 How, quoth I Lord, more then the Vine? Being hanged saith he on the Elm it yieldeth much, and good fruit; But lying on the earth, it yieldeth little and bad fruit; Therefore this Similitude is put to the servants of God; To the poor and to the rich, I answered, saying Lord demonstrate it to me.

5 Hear, quoth he, the R I C H hath riches, but from the Lord he is poor for he is distracted about his riches and hath verry little prayer to the Lord, and what he hath he hath it sluggish, and not having power

power, when therefore the rich affords the POOR what things are needfull for him ; The poor prayeth to the Lord for the Rich, and God gives to the Rich all good things, because the poor is rich in prayer, and his prayer hath great power with the Lord.

6 Then therefore the rich affordeth all things to the poor, because he perceiveth him to be heard by the Lord, and more willingly without dubitation he gives him all things, and takes care least any thing be wanting to him ; The poor giveth thanks to God for the rich, because they do a work before the Lord.

7 With men therefore the Elm is not thought to yield fruit, and they know not, neither understand that if fellowship shall be adjoyned to the Vine, also the Vine gives double fruit, both for it self and for the Elm : So also the poor praying for the rich to the Lord are heard, and their riches are augmented, because they afford to the poor of their riches.

8 They are therefore both consorts of their good works ; Therefore whosoever shall do these things, shall not be deferred by the Lord, and he shall be

written in THE BOOK OF LIFE; Therefore happy they that possesse, and perceive themselves to be enriched, for they who shall perceive this, shall be able to Minister something.

SIMIL. III.

1 **H**E shewed me many trees with leaves cast off, which to me seemed as if withered, for they were all alike; *And he said to me, seest thou these trees? I see them quoth I, like to withered ones; he answering said to me, these trees are for a similitude of them who stay in this world.*

2 *I answered, saying, why are they like unto withered ones? Because quoth he neither the just nor the unjust are known, but are alike in this world; For this world is to the just the WINTER, who are not known dwelling with sinners.*

3 Even as in Winter all trees having cast their leaves are like unto dry ones, nor can it be known which are dry or which green; So also in this World neither the just nor the unjust are known, but they are alike all. S.

SIMIL. IV.

1 **H**E shewd me again many trees, of which some sent forth leaves, others were withered; And he said to me, seest thou not these trees? *I answered,* I see Lord, some withered, others bearing leaves; These trees quoth he that are green, are the just which are about to dwell in the **WORLD TO COME**, for that world to come is the **SUMMER** to the just, but to the sinners **WINTER**.

2 Therefore when the tender mercy of the Lord shall shine forth, then shall they be declared who serve God, and they shall all be perspicuous; For as in the Summer the fruit of the Tree of what sort soever is declared, and is manifest; So also the deed of the just shall be declared, and shall be manifest; And being also chearfull and rejoycing, they shall be restored in that world.

3 For the other Nations, to wit the sinners, even as the Trees which thou didest see withered, such are found dry and without fruit in that world, and as dry

dry sticks, shall be burned, and shall become manifest, because they have done wickedly in all the time of their life; And therefore they shall be burnt up, because they have sinned, and of their sins have not done repentance. But also the rest of the Nations shall be burnt, because they have not acknowledged God their Creator.

4 Do thou therefore good fruit, that in the Summer thy fruit may be known; And **ABSTAIN THEE FROM MANY EMPLOYMENTS**, and thou shalt omit nothing, for whosoever do many businesses omit many things, because they are straitned about their employments, and serve not to God.

5 For how can a man who serverh not to God, ask any thing from God and obtain it? For they that serve God, do ask and obtain their desires; And if any one meddle with one businesse, he shall be able to serve to God, because his mind is not alienated from the Lord, but in a pure mind he serves to God; Therefore if thou shalt do this, thou canst have fruit in the World to come; But also all
who

who shall do these things, shall bear fruit.

SIMIL. V.

1 **W**Hilest I fasted and sat on a certain Mounetain, and gave thanks unto God for all that he had done with me; I see that SHEEP-HERD sitting next me, and saying to me, Why hast thou come hither so early in the morning? *I answered*, because Lord I have a STATION, what is the Station quoth he? *And I said*, a FAST; *and he said*, what is that fast? As I was wont, quoth I, so fast I.

2 Ye know not quoth he, [how] to fast to God, neither is this a fast which ye fast, nothing profiting unto God; Why say I, dost thou so say Lord? For I say, this not to be a fast which ye think your selves to fast; But I will teach thee what is a compleat fast, and acceptable to God.

3 Hear quoth he, The Lord doth not desire such a superfluous fast, for in so fasting thou performest nothing
to

to righteousness; For the true fast is such a fast.

4 Thou must do nothing in thy life wickedly, but with a pure mind serve to God, keeping his Commands and going in his precepts, nor shalt thou admit an hurtfull desire in thy mind, but believe the Lord; These if thou shalt do, and shalt have his fear, and shalt abstain from every evil business, thou being about to live to God; These if thou shalt do, thou shalt accomplish a great fast, and acceptable to the Lord.

5 Hear the similitude which I am about to tell thee, pertaining to a fast. A certain man having ground and many servants, in a certain place of his ground he planted a Vineyard to his Successors: After that going a far journey, he chused out the most faithfull servant whom he had, and approve'd to him, and to him he assigned the Vineyard, Commanding that to the Vines he should joyn props, which if he should do and should finish his Command, he promised that he would give to the same man his Liberty.

6 Neither

6 Neither commanded he any other thing besides to him, which he should do in it, and so he went a far journey; but after that servant had taken care, he did whatsoever his Lord injoynd, and when he had propped that vineyard, and had taken heed, that it was filled with weeds, he began so to think with himself.

7 I have finished what my Lord had commanded me, I will now dig this vineyard, and it shall be more beautiful when it shall be digged, and the weeds being extracted it shall yeild greater fruit, and shall not be choakt by weeds.

8 Having gone after that he digged it, and all the weeds which were in it he drew out, and so the vineyard became most beautiful, and sprightly, not choakt by weeds. But after a certain time his Lord cometh, and he went into his vineyard, which when he had seen decently propped, and digged about, and the weeds extracted from it, and the vines to be joyous; for this deed he took joy of his Servant.

9 Having therefore adjoynd his Son whom he esteemed his heir, and most dear, and his friends whom he assembled in the Council, he declares these things that he had

had charged his Servant with to be done, what things he had done besides, but they forthwith gratulated that Servant, that he had acquired so full a testimony of his Lord.

10 After that he saith to them, I indeed promised to this Servant his liberty if he should keep my command which I had given, and he hath kept it, and besides hath added a good work on the vineyard which hath exceedingly pleased me; for this work therefore that he hath done I will make him co-heir with my Son, because when he had perceived what was good, he omitted not but did it.

11 This counsel of the Lord both his Son and his Friends approved of, to wit, that this Servant should be made co-heir with the Son; after that not many dayes, the Master of the Family having called together his Friends, sent of his supper to that Servant many viands.

12 Which when he had got, he took of them what was sufficient to him, but the rest he distributed to his fellow-servants, which being got they became joyful, and began to wish to him that he should obtain greater favour with the Lord, for these things which he had done to them.

13 All these when his Lord had heard, he took again exceeding great joy, and having called again his friends, and his Son, he declares to them the deed of his Servant of his victuals which he had sent to him; Therefore they so much the more assented to the Master of the Family, that that servant ought to be made co-heir with his Son.

14 I say to him, Lord, these similitudes I know not, nor can understand, unlesse thou expound them unto me; I will expound all things to thee, *quoth he*, whatever I shall speak with thee, or shall shew thee, keep the commands of the Lord, and thou shalt be approved, and shalt be wrote in the number of them that keep his commands.

15 But besides what the Lord hath commanded, if thou shalt adde something of good, thou shalt acquire greater dignity to thy self, and shalt be more honourable with the Lord then thou wast about to be; Therefore if thou shalt keep the commands of the Lord, and shalt also adde unto them these *STATIONS*, thou shalt rejoyce, especially if according to my injunction thou shalt keep them.

Remitt

16 *I say to him*, whatever thou shalt en-
joyn me Lord, I will keep, for I know thee
to be about to be with me; *I will quoth he*,
be with thee who hast such a purpose. But
also I will be with all, whosoever have the
same purpose. This F A S T, *saith he*, the
commands of the Lord being kept, is ex-
ceeding good.

17 So therefore thou shalt keep it; first
of all, beware from every wicked and fil-
thy word, and from every noxious desire,
and purifie thy sense from all the vanity
of this world, if thou shalt keep these
things this shall be a just fast.

18 Therefore so thou shalt do, the
things above-written being finished, in
that day wherein thou shalt fast, thou shalt
taste nothing at all, except bread and wa-
ter, and compute the quantity of food,
which the rest of the dayes thou wouldst
eat, the cost of that day which thou
wouldst have made, thou shalt lay up, and
shalt give it to the widow and pupil, or to
the needy, and so shalt thou consummate
the humility of thy soul, that he who
shall get of it, shall fill his soul, and for
thee his prayer shall go to the Lord
God.

19 So therefore, if thou shalt accomplish
thy

thy fast even as I enioyn thee, thy sacrifice shall be accepted by the Lord, and this thy fast shall be written. This station so acted is good, chearful, and accepted by the Lord. These things if thou shalt keep with thy Children, and thy whole house, having kept them thou shalt be happy; and whosoever shall keep these things heard, they shall be happy, and whatsoever they shall ask from the Lord they shall obtain it.

20 And I prayed him that to me he would explain this similitude of the ground, and the Lord, and the vineyard, and of the Servant who had propped the vineyard, and the herbs which were extracted from the vineyard, and of the Son, and of the friends which he called into Council; for I understood that to be a similitude.

21 He saith to me, thou art very bold to ask, for thou oughtest to ask nothing; for if it shall be fit to be demonstrated, it shall be demonstrated to thee; I say to him, Lord, what things soever thou shalt shew me, and shalt not declare them, in vain shall I see them, if I shall not understand what they are, and if thou shalt propose any similitudes, and shalt not expound
G them,

them, in vain shall I hear them.

22 He answered me again, saying, who-
soever is a Servant of God, and **HATH**
THE LORD IN HIS INWARD
PARTS, he asketh from him an In-
tellect, and obtaineth it, and every simi-
litude he unfoldeth, and understands the
words of the Lord, which need inquisition,
but whoſo are ſluggiſh and ſlow to
pray, they doubt to ask of the Lord, ſee-
ing he is a Lord of ſuch profound good-
neſſe, that he affords all things without
intermiſſion to the askers from him.

23 Thou therefore who art confirmed
by his **MESSENGER**, and haſt re-
ceived ſuch a potent prayer, ſeeing thou
art not ſluggiſh, why now doſt thou not
ask an Intellect from the Lord, and get
it; *I ſay to him*, while I may have thee
preſent, it is neceſſary that from thee I
ask and require, for thou ſheweſt me all
things, and ſpeakeſt when thou art pre-
ſent.

24 For if without thee I ſhould ſee theſe
things, or hear them, then I ſhould ask
the Lord that he would ſhew them to me;
And he answered, I had ſaid to thee a little
before, thee to be cunning and bold, who
aſkeſt the ſolutions of ſimilitudes; but
because

because thou art so importunate, I will resolve thee this similitude which thou desirest, that thou mayest make it known to all.

25 *Hear now, quoth he,* and perceive in thy mind, that **G R O U N D** signifieth the world, which is put for a similitude; but the **L O R D** of the ground is demonstrated to be he who created all things and finisheth them, and gave them power; but the **S O N** is the holy Spirit, but that **S E R V A N T** is the Son of God, but the **V I N E Y A R D** is the people whom he keepeth; but the **P R O P S** are the Messengers who are set over by the Lord to gather in his people.

26 But the **W E E D S** which were plucked out from the Vineyard, are the trespasses of the Servants of God; but the **V I C T U A L S** which he sent of his Supper, are the Commandments which by his Son he hath given to his people, but these **F R I E N D S** whom he called in Counsel are the holy Angels whom he at first created; but the absence of that Master of the family, is the time which remains until his coming.

27 *I say to him,* Lord, magnificently and wonderfully, and honestly do all these

things carry themselves; therefore can I be able to understand these Lord, *quoth I* Indeed not any man besides, although he be very prudent, shall be able to understand these; but even now Lord demonstrate to me what I ask, ask what thou wilt, *quoth he*.

28 Why, *quoth I*, is the Son of God in this similitude put in a servile place? Hear, *saith he*, in a servile condition the Son of God is not put, but in great power and authority; And I said, how say I Lord, I understand not, because *quoth he*, to those whom he hath delivered to his Son, hath his Son set over MESSENGERS to preserve them all; but he hath laboured very much, and hath endured very much that he should abolish their trespasses

29 For no Vineyard can be digged without labour and grief; therefore the sins of his people being blotted out, he himself hath shewed unto them the JOURNEYS OF LIFE, having given them the LAW which he had got from the Father; thou seest therefore him to be the Lord of the people, having got from his Father all power.

30 But why the Lord should adde in his

his counsel the son of his inheritance,
and the good ANGELS? Because
the Messenger heareth THAT HOLY
SPIRIT, WHICH WAS INFU-
SED FIRST OF ALL things IN
THE BODY IN WHICH GOD
SHOULD DWELL, for the IN-
TELLECT hath placed it in the bo-
dy, as it seemed to him.

31 Therefore this body into which the
holy spirit is brought in, hath obeyed that
spirit rightly, walking in modesty, and
chastly, nor hath at all defiled that spirit,
Therefore when that body had obeyed at
every time the holy spirit rightly and
chastly, and had laboured with it, nor
had fainted at any time, that wearied bo-
dy conversed servilely, but strongly with
the holy spirit approved to God it was
received.

32 Therefore its potent course of this
sort pleased God, because it had not been
Maculated in the earth; POSSES-
SING IN IT SELF THE HO-
LY SPIRIT IN COUNSEL.
Therefore he called his Son and the good
Messengers, to wit, that also to this body
which hath served the holy spirit with-
out complaint, some place of remaining

should be given, least it should seem to have lost the reward of its servitude.

33 For every Body found pure and without spot shall receive a reward, **IN WHICH TO DWEL IN, THE HOLY SPIRIT WAS CONSTITUTE.** Thou hast also the exposition of this similitude. I have perceived *quoth I*, thy will, Lord, having heard this exposition. Hear further *saieth he*,

34 Keep this thy body pure and clean, that **THAT SPIRIT WHICH INHABITETH IN IT** may bear testimony to it, and may be judged to have been with thee. And also see thou, least at any time thou be perswaded to destroy this body, & do abuse it in any lust.

35 For if thou shalt defile thy body, thou shalt defile also at the same time the **HOLY SPIRIT** also, and if thou shalt maculate thy body thou shalt not live. *And I said*, What if through any ignorance that hath been committed, before that these words were heard? by what means attaineth he unto safety who hath defiled his body?

36 To the former things, *quoth he*, which they have committed through ignorance, only God can afford a remedy, for his is

all power. But now keep thy self, & seeing the Lord is omnipotent and merciful, he shall grant remedy to thy former trespasses if for the future thou defile not thy **BODY** and **SPIRIT**, for they are both Comforts, and **ANY OF THE TWO IS NOT TAINTED WITHOUT THE OTHER.** Therefore keep both of them clean, and thou shalt **LIVE TO GOD.**

SIMIL. VI.

1 **W**Hile I sat at home, and glorified the Lord for all that I had seen, and thought of his Commands, them to be exceeding good, and great and honest and gladson, and which can bring the safety of men, *within my selfe these things I said,* Happy shall I be if I shall walk in these Commands, and whosoever shall walk in these, shall **LIVE TO GOD.**

2 These things whilest I was speaking with my self, I see him whom also before, sitting beside me, *and saying these things to me,* Why doubttest thou of my Commands which I have injoyed thee? they

are good, thou shalt doubt nothing at all, but put on the Faith of the Lord, and thou shalt walk in them; for I in them will give thee strength.

3. These Commands are profitable to them who of their fore-done sins are about to do repentance, if for the future they shall walk in them. Therefore whosoever do repentance, Cast off from you the naughtiness of this World, but put ye on all virtue and equity, and ye shall be able to keep these Commands, neither hereafter sin ye.

4 For if after this ye SIN NOT, very much of the former [sins] shall ye cut off; in my Commandments walk ye and ye shall live to God. *These things by me are spoken to you.*

5 After he had spoke these things with me, *He saith to me*, let us go into the field and I will shew thee the SHEEP-HERDS of the sheep. *Let us go, quoth I Lord,* And we came into a certain field, and there he shewed me a youthful shepherd clothed in an upper scarlet coat, of the colour of his cloaths.

6 But he fed plentious sheep, and these sheep were as it were in pleasures, and many delights, and they exulted
with

with Joy, and leaping did run hither and thither; And the sheepherd himself exceedingly took delight of his flock, and the countenance of that sheepherd was very chearful, running among the sheep.

7 *The Angel saith to me,* But seest thou this sheepherd? *I see him,* quoth I, Lord, *And he said to me,* He is the Messenger of inticements, sweetnesse and pleasure; he therefore corrupts the minds of the servants of God, and turns them away from the T R U T H, delighting them with lusts, and they perish, for they forget the Commands of the living God, they converse in luxuries & in vain delights, and they are corrupted by this evil M E S S E N G E R, some even until death, but others even until falling back.

8 *I say unto him,* Lord I understand not what is U N T O D E A T H and what, unto falling back; Hear quoth he, whatever sheep thou sawest very joyous and leaping are they who have for ever departed from God, and have given up themselves to the desires of this world, to them therefore there is not a returning by repentance to life, because they have added certain things to their other transgressions, and have reviled the N A M E
of

of the Lord with hainous words; This sort of men are designed to death.

9 But what sheep thou sawst not exulting, but feeding in one place; These are they who have indeed delivered themselves to delights and pleasures, but have spoken nothing hainous against the Lord; Therefore these have fallen away from the Truth, and therefore they have as yet a hope reserved of life in Repentance, for defection hath some hope of renovation, but death shall be detain'd in perpetual destruction.

10 Again, we went forwards a little, and he shewed me a great Shepherd, and having as it wer an agrestick countenance, cloathed with a white Goat skin, carrying a bag in his shoulder, and in his hand a rod knotty and exceeding hard, and a whip in his hand, but he had a cruell and fierce look, that he could terrifie any one such was his aspect.

11 He therefore did take from that young Shepherd these sheep which indeed excercised delights, but did not leap; And he drove them into a certain steep place, and thorny, and filled with thistles, so much that from the thorns
and

and thistles they could not unfold themselves; But being involved there they were fed [among] thorns and thistles.

12 And heavy vexations did they feel from his WORDS, for he tossed them, neither also did he grant to them a place of standing before a time; Therefore when I saw them to be so scourged, and to experience miseries, I grieved for them because they were greatly tormented, nor was any rest granted to them.

13 I say to the Shepherd who was with me, who is this so implacable Shepherd Lord, and so bitter, who by no means is moved with compassion towards these sheep; This Shepherd, quoth he, is indeed a messenger for the just, but set over to punishment; To him therefore are they delivered who have gone astray from God, and have served the desires and pleasures of this world; Therefore he punisheth them even as every one of them hath deserved, with cruel and various punishments.

14 I would know, quoth I, Lord these various punishments of what sort they are; Here saith he: the various pains and torments are these which men daily in their life undergo, for some suffer losses, others poverty,

poverty, others divers diseases, some inconstancy, others suffering injuries from unworthy men, and many other exercises and discommodities; for very many by unconstant counsel endeavour many things, nor doth any thing conduce to them, and they say themselves not to have successe in their doings, these things which they have wickedly acted, come into their minds, and do excuse the Lord.

15 Therefore when they shall have suffered every vexation, and every discommodity, then they are delivered to me for good admonition, and they are confirmed in the Faith of the Lord, and throughout the rest of the days of [their] life they serve to God in a pure mind; and when they shall begin to do repentance of their inquiries, then their works ascend up in their INWARD PARTS, in which they have exercised themselves wickedly.

16 And then they give to God the honour, saying him to be a just Judge, and themselves to have deservedly suffered all things according to their deeds. But for the remainder, they serve God with a pure mind, and they have successe in all their imploy-

employments, receiving from the Lord whatsoever they required; and then they give thanks to the Lord that they are delivered to me, nor do now indure any cruelty.

17 *I say to him*, even now Lord demonstrate to me; What inquirest thou, *quoth he*, *I said to him*, Whither for the same time shall they be vexed, who depart from the Fear of God, how much they shall use the false sweetness and pleasures? *He saith to me*, for the same time also they are vexed; *And I said to him*, A small [time] then are they vexed, but it behoved these who do so injoy pleasures that they forget the Lord, to suffer seven times as much of punishments.

18 *He saith to me*, thou art foolish, nor understandest the power of this punishment. *And I said*, for if I understood, Lord, I would not ask that thou shouldst demonstrate it to me; Hear, *quoth he*, how great is the force of both the sweetnesse and pleasure. One hour of sweetnesse ends in its own space, but one hour of punishment retains the force of thirty dayes.

19 Therefore whosoever in one day receives the fallacious sweetnesse & pleasure, & in one day is vexed, the day of his
vex-

vexation shall have the force of a years space. Therefore how many dayes any one shall receive pleasure, by so many years is he vexed; Thou seest therefore, *quoth he*, the time of worldly sweetnesse and pleasure to be small, but of punishment and of torments, more.

20 *I said to him*, Lord, because I understand not all these TIMES of sweetnesse, pleasure, and pain, expound thou more clearly to me of these; *He answered me, saying*, Thy foolishnesse inhereth in thee constantly, wilt thou not rather purifie thy mind and serve to God; see, least perhaps the time being finished, thou be found unwise.

21 Hear now even as thou wilt, whereby thou mayst more easily understand. He who one day shall commit himself to delights and pleasures, and shall do whatsoever his soul desireth, he is filled with very much folly, neither understands he what he committeth, and the day succeeding he forgets what he had done the day before, for sweetnesse and pleasure have no remembrance, because of the folly which is rooted in them.

22 But when one day there shall happen to a man vexation and pain, he is
tormented

tormented the whole year, for great memory doth punishment possesse; therefore the whole year grieving, he remembers, and then he remembreth that vain sweetnesse and pleasure, and he perceives for that himself to suffer punishments.

23 Whosoever therefore shall deliver themselves to sweetnesse and pleasure, so they are punished; because having LIFE they render themselves obnoxious to death; I said to him, What Lord are the hurtful pleasures? To every man, quoth he, that is PLEASURE, whatsoever he doth willingly, for the angry man satisfying his manners, receiveth his pleasure, and the Adulterer, and Drunkard, and Defamer, and Lyar, and Covetous, and Fraudulent, and who ever commits ought like to these, obeying his disease, he receives out of that thing pleasure.

24 All these sweets and pleasures are noxious to the Servants of God, because of these therefore are they vexed, and suffer punishments; There are also pleasures bringing safety to men, for many doing the works of goodnesse, take pleasure, drawn with their sweetnesse.

25 Therefore this pleasure is profitable to the Servants of God, and it gets life
to

to men of this sort, but these evil ones which were spoken before, beget torments and pains; but whosoever shall remain in them, nor of their trespasses shall a Repentance, they will acquire to themselves DEATH.

SIMIL. VII.

1 **A**FTER a few dayes I see him in that field in which I had seen these Shepherds before; *And he saith to me, What enquirest thou? I came, quoth I, to entreat thee, Lord, that thou command that Shepherd set over to punishment, to go out of my house, because he vehemently afflicteth me; And answering, it is needful, quoth he, that thou suffer discommodities and vexations, for so that good Messenger commanded concerning thee, because he will try thee.*

2 What so hainous sin, *quoth I, Lord, have I committed, that I should be delivered to this Messenger? Attend, saith he: Thou hast indeed very many sins, but not so many that thou oughtest to be delivered to this Messenger, but many iniquities and transgressions hath thy house committed,*

committed, and therefore that good Messenger stirred up with their deeds, hath commanded them a certain [space] of time to experience vexation, that also they of their trespasses may act Repentance, and may wash themselves from all the lust of this world ; Therefore when they shall have done Repentance, and shall be purified, then that Messenger shall depart from thee, who is set over to punishment.

3 I say to him, Lord, if they have so carried [themselves] that they have exasperated the good Messenger, what have I done? *He answering saith*, otherwise they cannot suffer torment, unlesse thou who art the H E A D of the whole house dost labour; for whatsoever thou shalt suffer, it must needs be that they also feel it, but as long as thou shalt be well established, they can experience no vexation.

4 And I said, but also behold now Lord they do Repentance with their whole hearts; And I know, *quoth he*, them to aft Repentance with all their hearts; dost thou therefore forth-with think *saith he*, their transgressions to be abolished, who do Repentance?

5 Not forthwith immediately, but it becomes

H

becomes him who doth Repentance, to afflict his soul, and make himself humble in mind, in every businesse, and to suffer many and various vexations; and when he shall have suffered all things which shall be appointed him, then perhaps he who created him, and who formed all things, shall be moved towards him with his clemency, and shall give some remedy, and that, so if he shall see his heart, who doth Repentance to be pure from every most wicked work.

6 But for thee and for thine house it is expedient now to be vexed, and it is needful to undergo much vexation, even as the Messenger of the Lord enjoined, who delivered thee unto me; but rather give thou thanks to the Lord, that foreknowing the thing to come, he hath esteemed thee worthy, to whom he should foretell the tribulation to be at hand to those that can be able to sustain it.

7 I say to him, and be thou with me, Lord, and I shall easily sustain all vexation, I quoth he, will be with thee, but also I will entreat that Messenger who is set over to punishment, that he may more lightly afflict thee, but also in a little time thou shalt undergo the adverse things, and

and again in thy place shalt be restored ;
 onely in the humility of mind persevere
 thou.

8 Obey the Lord in a pure mind, and
 thy house, and thy sons, and in his com-
 mands walk thou, which I enjoined thee,
 and thy repentance shall be able to be
 firm, and pure, and if these thou with
 thy house shalt keep, the discommodities
 shall depart from thee, but also from all
 whosoever in these Commandments shall
 walk, every vexation shall depart.

SIMIL. VIII.

HE shewed me a willow covering the
 fields and mountains, under whose
 shadow all these came who were called in
 the NAME of the Lord ; and besides
 that willow stood the Messenger of the
 Lord exceeding illustrious and eminent,
 and did cut with a great hook from that
 willow, branches, and held forth to that
 people who was under the shadow of that
 willow, small, and as it were rods of a
 cubit long.

2 But after that they had all gotten
 them, he laid down the hook, and that

tree remained whole, even as before I had seen it, which thing I admired, and disputed within me: That Sheephred *said* to me, cease to wonder, that that whole tree, the branches being cut off should remain whole, but expect thou now it shall be demonstrated to thee what that Angell may signifie, which stretched forth the rods to the people.

3 And asked them from them again, and in what order every one had taken them, in the same also was he called to him, and restored the rods, which when he had got, he considered; for from some he received them withered and putrid, as if touched by the moth; and he commanded these who had delivered this sort of rods, to be separate, and set by themselves; others offered them withered indeed, but not touched by the Moth, and these he commanded to be set aside.

4 Others offered half-withered rods, and these also were set by themselves. But some gave their rods half withered, and having rents, and these were set aside; others brought their rods, of whom the half part was withered, but the [other] half green, and these were set aside; others

others brought their rods of whom two parts were green, but the third withered, and these were set aside.

5 Others brought their rods of whom two parts were withered, but the third green, and these were set aside; Some offered their rods a little withered (for a very little was withered in their rods, that is the very top) but they had rents, and these were set aside; but in the rods of others there was a little green, but the rest withered, and these were set aside.

6 Others came bringing their rods as they had got them, green, and the greatest part of the people brought rods of this sort, and of these this Messenger took great joy, and these were set aside; others brought their rods green, and having blossoms, and these were set aside, and these also that Messenger received with great joy.

7 Others brought their rods green, out of which their blossoms budded forth, with blossoms bare certain fruits; they that brought this sort of rods were exceeding chearful of countenance, but also the Messenger himself indeed took great delight of them, no lesse that Sheephherd for the same cause took pleasure.

8 Then the Messenger of the Lord commanded Crowns to be brought, but there were brought Crowns as if made of Palmis, and the Messenger crowned these men, in whose rods he had found blossoms and fruit, and commanded them to go into the TOWER.

9 But also these men he sent into the Tower, in whose rods without fruit he had found blossoms, having given them [his] SEAL, for they had the same vesture, that is white as snow, with which he commanded them to go into the Tower; no less also these who had restored their rods, even as they had got them green, having given them a white vesture, and so he sent them away to go into the Tower.

10 These things being finished, he saith to that Shepherd, I go, but send thou these within the walls in that place wherein every one hath merited to dwell; having first considered their rods diligently, notwithstanding least any deceive thee; consider thou, but also if any one shall get by, *quoth he*, I will try them upon the ALTAR.

11 These things being said to the Shepherd, he departed, after he had departed the

the Sheepherd saith to me, Let us take the rods from all, and let us plant them, if they can flourish again. *I say to him,* Lord, these that are withered rods, how can they re-flourish? *He saith to me,* that tree is a WILLOW, and it alwayes loves Life; Therefore if these rods shall be planted, and should receive a little of moisture, very many of them will re-flourish; for I will try, and will pour under them water, and if any of them can live I will gratulate it, but if not, surely I shall not seem to have been negligent.

12 After that he commanded me to call them, and as every one of them stood they came in their own order, and delivered their rods, whom having gotten, he planted every one of them in their orders, and after he had planted them he poured much water upon them, so that they were covered by the water, nor stood out of it.

13 After that when he had watered them, *he saith to me,* let us go, and after a few dayes let us return, let us visit them, for he who created this Tree WOULD HAVE ALL THESE TO LIVE who have taken thereof rods; but I hope seeing these rods are poured upon with

water, many [of them] are about to live, having taken moisture.

14 *I say to him,* this Tree, Lord, demonstrate to me what it is, for I am greatly moved, that so many branches being cut off, it seems to be whole, nor doth any thing of it seem to be lesse, in which I am greatly amazed.

15 Hear, *quoth he,* this great Tree which covereth the fields and the mountains, and the whole earth, is the LAW of God GIVEN UNTO THE WHOLE WORLD; But by this law the SON of God is preached in all the ends of the globe of the Earth, but the PEOPLE standing beneath its shaddow, are these who have heard his Preachings and have BELIEVED.

16 But that MESSENGER magnificent and good, is MICHAEL, who of this people hath power, and governs them, for he INSERTETH THE LAW IN THEIR HEART, who have believed; Therefore he visiteth them to whom he hath given the law, if they have kept it; but he seeth the rod of every one, and of them many faulty, for these RODS of the Lord are the LAW.

17 But after that he knows all those who have not kept the Law, knowing the seat of every one of them; I say unto him, Why, quoth I, Lord, sent he some into the Tower, others left here to thee? these quoth he, whosoever have transgressed the law which from him they got, are left in my power, that of their trespasses they may do Repentance, but who have satisfied the law, and have kept it, are under his power.

18 Who are they therefore Lord, quoth I, going in CROWNED into the Tower? He saith to me, Whosoever having wrestled with the devil have OVERCOME HIM, these are crowned. But they are these, who that they might keep the Law, have suffered iniquous things; But these who delivered their GREEN rods, and having BLOSSOMS without fruit, have indeed for the same law sustained vexation, but have not suffered Death, but neither have they denied the Holy Law.

19 But these who delivered them GREEN as they GOT them, are the MODEST and Just, and they have lived in an exceeding PURE MIND, and have kept the Commands of God;
But

But the rest thou shalt know when I shall consider these rods which I have planted and watered.

20 But after a few dayes we returned, and in that same place sat that Magnificent Messenger, but I stood by him; *Then he saith to me, Gird thee about with a girdle, and minister unto me. I girded me about with a clean girdle which was made of sack-cloth, but as soon as he saw me girded, and prepared to minister unto him, he saith,*

21 Call these men whose rods are planted, every one in his own order, as they gave them, and he led me into the field, and I called them all, who also all of them stood in their own orders. *After that he said to them, let every one pluck up his own rod, and bring it to me.*

22 And first they delivered them who had withered and putrid ones, and whose rods were found putrid and withered, he commanded these to stand aside. After that they gave, who had them withered indeed, but not putrid; some of these gave green rods, but some withered and putrid ones, as if touched by the moth; These who had delivered them green he commanded to stand apart, but those that delivered them arid and putrid, he
com.

commanded to stand with the first.

23 After that these gave who had had them half withered and having rents; many of these gave them green, nor having rents; but some green having blossoms, and in the blossoms fruit, even as those who had gone into the Tower crowned. Others offered them withered and rotten: but some as they were half withered, and having rents he commanded every one of these to stand apart, some every one in his own order, others apart.

24 After that they offered, who had their rods indeed green, but having rents. All these delivered them green, and stood in their own order; But this shepherd took delight of them that all of them were polished, and had put off their rents. After that they offered, who had the half green, and the half withered, but of some there were found all green, of others half withered, of others green and having blossoms, all these were sent every one to his own order.

25 After that they who had two parts of the Rods green and the third withered, many of these gave them green, many half withered, but the rest withered
but

but not putrid, all these were sent every one into his own order; Afterward they gave who had had in their rods two parts withered, and the third green; many also of them offered half withered ones, but some withered and putrid, but others half withered and having rents, but few green; Therefore all these stood every one in his own order.

26 After that they gave who had had the third green, but the rest withered; the rods of these for the greater part were found green, having little branches, and in these little branches fruit, and the rest all green; Of these rods that shepherd exceedingly took delight, because so he should find them; and also they went away into their orders

27 But after he had considered all their rods, *he saith to me*, I had said to thee this tree to love LIFE; Thou seest that many have done repentance and have attained Salvation; *I see quoth I*, Lord. That thou mayst know, *quoth he*, the goodness and clemency of the Lord to be great and honourable, who hath GIVEN [his] SPIRIT TO THOSE WHO WERE WORTHY to do Repentance.

28 *And I said, why therefore Lord have not all done Repentance? He saith to me, whose mindes the Lord had seen about to be pure, and they about to serve him from their whole hearts, to them he hath offered Repentance; but them whose deceit and wickednesse he hath beheld, and hath taken notice that they were about to return to him deceitfully, he hath denied a regresse unto them to Repentance; least again they should curse the L A W with these hainous words.*

29 *"I say to him, now Lord demonstrate unto me what that place is to every one of them, who restored their rods, and their seats; that these things being heard and believed, these who have not kept whole, but have broke in pieces the S E A L which they have got, having known their deeds, may ask Repentance; and having got from thee a seal, may give the honour to the Lord, that he is moved with his clemency over them, and hath sent thee that thou mayst renew their spirits.*

30 *Hear quoth he, these whose rods were found dry and putrid, and as if touched by the moth; these are the fugitives, betrayers of the Church, who amongst
their*

their other iniquities, with hainous words, having reviled the Lord, have denied his NAME, which upon them was invoked; All these therefore are dead to God; and also thou seest none of them to have done Repentance, although they heard my Commandments, which thou hast brought unto them, therefore from this sort of men life is gone away.

31 Likewise these who delivered [them] withered and not putrid, were not far from them, for they were feigned, and brought in evil doctrines and perverted the servants of God, chiefly those who had sinned, not suffering them to return to repentance; but detaining them with foolish doctrines, these therefore have a regress unto hope, and also thou seest many to do repentance since thou hast brought forth my commands to them, and as yet they will act Repentance; but whosoever shall not have acted repentance, they shall loose both repentance, and their life.

32 But these who have done [Repentance] at first, the wall hath begun to be their seat, even those who have not ascended into the Tower; thou seest there-

therefore *quoth he*, in the repentance of sinners, life to be inherent; but of those that do not repentance, death prepared:

33 But of those who offered half withered rods, and [who] had CLEFTS hear thou; whose rods were only half withered, these are the doubtful, for they were neither alive nor dead, but these who gave half withered ones, and having Clefts, are both the DOUBTFULL, and the revilers, backbiting the absent, and never among themselves having peace; envying among themselves, and to these indeed is Repentance proposed, for thou seest of these some to repent; But whosoever of them have swiftly done Repentance, these have a seat in the Tower; but they who have slowly done it, dwell in the Walls: But who have not done Repentance, but in their own deeds have continued, shall die with Death.

34 But they who delivered indeed green rods, but having clefts, were alwaies faithful and good; but having among themselves a certain envy and contention of principality and dignity, notwithstanding all of this sort are unwise and foolish, who have among themselves

selves emulation concerning Principality; But yet these seeing they are otherwise good, if having heard these Commands, they shall amend themselves, and suddenly by (thy) perswasion shall do Repentance, in the Tower at length they shall begin to dwell, even also as these who have worthily done Repentance.

25 But if any of them again shall return to dissencion, he shall be beaten back from the Tower, and shall loose his LIFE, for their LIFE who keep the the Commands of the Lord, CONSISTETH IN COMMANDMENTS, NOT IN PRINCIPALITY, OR ANY DIGNITY, for by patience and humility of soul men attain life; but by sedition and contempt of the LAW, they acquire death to themselves.

36 But they who in their rods had the half withered, and the half green; these are those involved in negotiations, and not joynd to the Saints, and therefore also the half of them live, but the [other] half is dead; therefore many of these having heard the Commandments, have done Repentance, and have begun to

to dwell in the Tower, but some of them have wholly fallen away; to these therefore there is not a place of repentance.

37 For by their negotiation, they have spoken hainous things against the Lord, and have denied him; Therefore because of this wickednesse they have lost LIFE. But many of these have put on a doubtful mind: As yet also to them is there returning; who if suddenly they shall do repentance, in the Tower shall have a seat; but if more slowly they shall do it, they shall dwell in the walls; but if they shall not do it, they shall purchase Death to themselves.

38 But these who had two parts of their rods green, and the third withered, by many wayes, being depraved, they have denied the Lord; Therefore of these, many have done repentance, and so have begun to dwell in the Tower. And many have from God departed for ever; these therefore have wholly lost life.

39 But some, having conceived a dubious mind, have stirred up dissentions, to them as yet there is regress; if suddenly they do repentance, nor shall be delayed by their pleasures; but if in their deeds they shall remain, they shall ac-

quire death to themselves.

40 But these that gave their rods, of whom two parts were withered, and the third green, were indeed faithful, but being enriched and filled with goods, have desired to be more famous in foreign Nations, and have fallen into great pride, and have begun to expect high things, and to desert the Truth; neither have they been adjoynd to the just, they have lived with foreign Nations, and this life seemed more sweet to them: Notwithstanding, from God they have not departed, and they have persevered in the faith, but the works of Faith they have not exercised.

41 Therefore many of them have done repentance, and their seats have begun to be in the Tower; but others living with foreign Nations, and puffed up with their vanities, have fallen away for ever from God, serving to the crimes and works of the Nations; therefore this sort of men are numbred with foreign Nations.

42 Others of these have begun to have a doubtful mind, not hoping, themselves, because of their deeds, to be able to obtain safety: others become doubtful, have stirred

stirred up dissensions: Therefore to these and to them who because of their deeds have begun to be doubtful, as yet there is returning; but this repentance ought to be swift, that their seat may be in the Tower: but to those who do not repentance, but continue in their pleasures, Death is nigh.

43 But these who gave their rods green, except their tops which above were withered, and had clefts, have been always good and faithful, and honest towards God, but have a little transgressed for [their] vain pleasures and mean cogitations, which they have had within themselves; Therefore my words being heard, very many have done Repentance swiftly, and have begun to dwell in the Tower; but certain of them have become doubtful, certain have added to a doubtful mind, also to stir up dissensions: In these therefore also now is there hope of returning, because they have been always good, but difficultly shall they be moved.

44 But they who stretched forth their rods withered, except their tops which alone were green, these indeed have believed God, but have been conversant

in iniquities, notwithstanding have never departed from God, but always have willingly born the NAME of the Lord, and willingly in their Hospitalities have intertained the servants of God; Therefore having heard this, being returned without delay, they have done Repentance, and have exercised all the righteousness of vertue; but some of them have died the death, and others willingly have suffered adverse things, mindful of their deeds.

45 After he had finished the explanations of all the rods, *he saith to me*, Go and say unto all, that they aske Repentance, and they shall LIVE TO GOD, because the Lord moved with his great clemency, hath sent me that I should declare Repentance to all, also to those who do not deserve because of their deeds to attain Salvation.

46 But patient is the Lord, and the invitation made by his SON he will keep; *I say to him*, I hope Lord it will be, that these things being heard, all will do Repentance; for I believe every one his deeds being acknowledged, and the fear of God being accepted, to be about to return to Repentance.

47 *He saith to me*, whosoever with their whole heart shall do Repentance, and shall purifie themselves from ALL the wickednesse which is abovesaid, and as yet shall not add unto their trespasses, every one [of them] shall receive from the Lord the remedy of their former sins, if they shall nothing doubt of these Commandments, and they shall **LIVE TO GOD.**

48 But they who shall add, *quoth he*, unto their trangressions, and shall be conversant in the lusts of this World, shall damn themselves unto Death; But walk thou in these Commands, and thou shalt live to God; and whosoever shall walk in them, and shall rightly exercise them, shall **LIVE TO GOD;** But after he had shewed me all these, *he saith to me*, the rest after a few dayes I will shew unto thee.

SIMIL. IX.

1 **A**fter I had written the Mandat's and Similitudes of that Sheepherd, **THE MESSENGER OF REPENTANCE**, he came unto
 1 3 me

me, and said unto me, I will shew to thee what things soever the SPIRIT hath shown thee, which in the figure of the CHURCH spake with thee, for the Spirit is the Son of God. And because thou wast more infirm in body, it was not declared to thee by the Messenger, before that thou art strengthened by the Spirit, and augmented in forces, that thou mayst be able to see the Messenger.

2 For then well indeed, and magnificiently the building of the Tower was shown to thee by the CHURCH, but thou sawest all, as if shown by a Virgin.

But now by a messenger thou art illustrated, indeed by the same Spirit; but thou must see all these diligently, for therefore into thy house am I sent to dwell, by that venerable Messenger, that seeing thou seest all things potently, thou mayst be nought afraid as formerly.

3 And he led me up unto the ascent of a Mountain of ARCADIA, and we sat down together in the top thereof, and he shew'd me a great field, & about it twelve Mountains, of one figure, and of another, of whom the FIRST was black

black as soot; the second bare without herbs; the third full of thorns and thistles; the fourth had herbs half withered, of whom the upper part was green, but that next to the roots, withered, also some herbs, when the SUN had waxed hot, became withered.

4 The fifth Mountain was most rough, but it had green herbs; the sixth Mountain was full of clefts, with some lesser, but with some greater; but in these clefts there were herbs, not very sprightly indeed, but they seemed as if flagging; but the seventh Mountain had delectable herbs, and was all fertile, and every kind of Cattels, and Fowls of Heaven did take food thereof, and how much they did feed of it, by so much the more joyous did the herbs grow up.

5 The eighth Mountain was filled with Fountains, and out of these Fountains was watered the whole kind of the Creature of God; The ninth Mountain had no water at all, and was all destitute, but also it nourished deadly serpents, and pernicious to men; The tenth Mountain contained high trees, and was all shady, and under its shade the cattel did ly resting, and chewing the cud.

6 The eleventh Mountain was replenished with most thick set trees, and these trees were seen laden with divers fruits, so that whosoever should see, would desire to eat of the fruits of them; The **TWELFTH** Mountain was all white, and had a most delectable aspect, and it self afforded to it self great comeliness.

7 But in the middle of the field he shewed me a **WHITE** and Mighty **ROCK**, which had arisen from out the field it self: and that Rock was higher then these Mountains, and four cornered, so that it could sustain the whole World; but it seemed to me to be old, but it had a new gate, which seemed lately hewen out, and that gate had a more bright splendor then the Sun, so that I admired exceedingly its light.

8 But about that gate stood **TWELVE VIRGINS**, of whom four who held the corners of the Port, seemed to me to be more worthy, but also the rest were worthy, but they stood in the four parts of the gate; moreover that was also for the grace of these Virgins, that they, two and two were cloathed with linen coats, and decently girded about outwardly in their right arms, as if about

to lighten some burden, so were they prepared; for they were exceedingly chearful and prompt.

9 These things when I had seen, I admired with my self, that I should see so great and eminent things, and again I admired, because of these Virgins, that they were so comly and delicate, and should stand so constantly and strongly, as if about to support the whole Heaven.

10 And while I thought these things within me, *that shepherd saith to me*, why dost thou dispute within thy self, and art perplexed, and dost add solicitude to thy self? What ever things thou canst not understand, do not attend them as if thou be'st wise; but ask the Lord that having received a sense, thou mayest understand them.

11 What things soever are behind thee, thou canst not see, but what are before thee, thou seest; In these therefore which thou canst not see, be not perplexed, and receive the understanding of these which thou seest, leave off to be curious; But I will demonstrate to thee all whatsoever I ought to shew thee, but now consider the rest.

12 And when he had said these things to me, I looked up, and behold I saw
coming

coming six tall and venerable men, and all alike in countenance, and calling a certain multitude of men, and these that came called by them; they also were tall and strong. But these six commanded them to build a certain TOWER upon the Gate; but then began there a great murmuring to be of those that ran too and fro about the Port, of these men who had come to build the Tower.

13 But these Virgins who stood about the Gate, commanded them to hast the building of the Tower, also they stretched forth their hands, as if about to receive something from them; then these six commanded that out of a certain Deep they should take up stones, and should prepare them for the building of the Tower, and there were lifted up ten stones, white, fourcornerd, hewen.

14 But after these six had called these Virgins, they commanded them to carry all the stones whatsoever were to be put into the Structure of the Tower, and brought in through the Gate, to deliver them to those who were about to build that Tower; Immediately these Virgins began among themselves all to lift up these stones which before were lifted

lifted out from the deep.

15 But they who stood about the gate, did also carry so, as what [stones] seemed to be more strong, should be put at the corners, but the rest of the stones were put into the sides; and so they brought all the stones, and them being brought in through the port, they delivered to the builders, as they were commanded; but they receiving them builded them up, but this building was made upon that great Rock, and Gate, and by them the whole Tower was sustained.

16 But the structure of these ten stones filled all that gate, which began to be in the foundation of that Tower; but after these ten stones, other twenty five were lifted out of the deep, and these were laid into the building of that same Tower, being lifted up by these Virgins as the former; after these other thirty five were lifted up, and they likewise were made fit in the same work; after these fourty stones ascended, and all these were added into the structure of that Tower.

17 Therefore four orders began to be in the foundation of that Tower, for the stones left off to be extracted from the deep, also they who builded rested a little while.

18 Again

18 Again, these six men gave command to the multitude, that from these twelve Mountains they should bring thither stones unto the building of the same Tower; but they hewed out from all the Mountains stones of divers colours, and carrying them away, gave them to the Virgins, which they receiving, carried thorow, and gave unto the building of the Tower, in which when they were builded, they became white, and speckled, and likewise all the former changed colours.

19 But some were given by these men, which when they had come into that building, as they were put, such also they remained, these became nor white, nor various, because they were not by the virgins translated through the gate; Therefore these stones were deformed in the building.

20 Whom when these six young men had taken notice of, they commanded to be taken up, and put in their own place whence they had been taken; and they say to them, who did bring these stones, Do not ye at all give stones unto us unto this building, but put ye them beside the Tower, that these Virgins may give them, being

being carried through, for unlesse by these Virgins they shall be translated through this gate, they cannot change their colours; do not ye therefore labour in vain.

21 Moreover the structure was effected in that day, but the Tower was not finished, for it was about to be, that it should be builded; Therefore also now a certain delay is made, and these six commanded those who builded to go away, and as it were a certain time to rest; but to these Virgins they laid charge that they should not depart from the Tower, but therefore they seemed to me to be left, that they should keep that Tower.

22 But after they were departed, I say to that Shepherd, Why Lord is not the building of the Tower finished? for it cannot be finished, *quoth he*, before that the Lord thereof come, and prove this structure, that if he should find any stones not good in it, they may be changed, for at his desire was this Tower builded.

23 I would know, *quoth I*, Lord, what the building of this Tower may signifie, and of this Rock, and of this Gate, I would] know, and of the Mounrains, and of the Virgins, and of the stones
which

which were drawn out of the deep, nor were hewn about, but as they ascended, so they were put into the structure; and why first ten stones were placed in the foundation, after that twenty five, after that thirty five, after that fourty; Likewise of these stones which were put into the structure, and again taken away and carried into their own place again. Of all these Lord, fulfill the desire of my soul, and demonstrate them all unto me.

24 *And he said to me,* if thou shalt not be slow thou shalt know all, and thou shalt see the rest of the things which are about to be, to this Tower, and all the similitudes thou shalt diligently know. And we came after a few dayes into that same place where we had sitten, *and he said to me,* let us come to the Tower, for the Lord thereof is about to come, that he may consider it.

25 We came therefore thither, and none other did we find then these Virgins, and he asked them if the Lord of the Tower had been present; *and they answered,* that he would be present immediately, that he may consider that structure.

26 But after a little, I see a great multitude

titude of men coming, and in the middle of them so tall a man, that with his greatnesse he surpassed the Tower it self, and about him these six whom in the building I had seen to command, and all those who had builded that Tower, and besides very many other men eminent in dignity.

27 And these Virgins who did keep that Tower, did run, and kissed him, and began to walk near him; but he so diligently did consider that structure, that he touched all the stones; Moreover, did smite every one of them with the Rod which he held in his hand.

28 Of whom some when they had been smitten, became black as soot, but certain as it were rugged, some having clefts, some broken, some nor black, nor white, some rough, nor agreeing with the rest of the stones, some having many spots; these are the varieties of those stones which were not found fit in that building.

29 The Lord commanded them all to be put out from the Tower, and to be left beside it, and other stones to be brought, and to be put in their place; and they that did build asked him out of what Mountain he would have to be brought, and to be put in the place of these ejected;

ed: out of the Mountains indeed he forbade to be brought, but out of a certain field that was nigh, he commanded to be brought.

30 For they digged that field, and they found shining stones, four-corner'd, but some also round, but whatsoever were in that field they were all brought, and through the gate transported by these Virgins, and these that among them were four corner'd, were formed, and placed into the room of those ejected, but these which [were] round were not added into the structure, because they were hard, and it seemed tedious to hew them, but they were placed about the Tower, as if it were about to be, that they should be hewn and put into the building, for they were very bright.

31 These things when that man chief in dignity, and Lord of the whole Tower had seen, he called this Sheepherd, and delivered to him the stones which were reprobated, and placed about the Tower, and he saith to him, Purifie thou diligently these stones, and those, and fit them for the structure of the Tower, that they may agree with the rest, but those who do not agree thou shalt cast far from the Tower.

32 These

32 These things when he had injoynd him, with all these with whom he had come into the Tower, he went away; but these Virgins stood about the Tower, keeping it, and I said unto that Shepherd, by what means can these stones return into the building of this Tower, seeing they are reprobated? *And he said to me,* I will hew the greater part of these stones, and add into the structure, and they shall agree with the rest.

33 *And I said,* how Lord can the hewn ones fill up the same place? what [stones] soever *quoth he,* shall be found lesser, shall go into the middle structure, but the greater shall be put without, and shall condemn these.

34 These things when he had said to me, let us go, *quoth he,* and after three dayes let us return; and these cleansed stones I will adde into the structure, for these which are about the Tower ought to be cleansed all of them, least perhaps suddenly the Master come upon [them] and find these that are about the Tower unclean, and so despise them, and these stones be not put into the structure of this Tower, and I seem to have been a negligent Master of the Family.

K

35 But

35 But after three dayes when we had come to the same Tower, *he saith to me,* Let us consider all these stones, and let us see which of them can go into the building; *I say to him,* let us consider Lord: first of all we began to consider those that had been black, for as they were laid aside from the structure, such were they found, he commanded them to be removed from the Tower, and to be laid aside.

36 After that he considered those which had been rugged, and many of these he commanded to be hewn, and by these Virgins to be fitted into the structure of the Tower; so they fitted them being taken away, in the middle of the structure, but the rest he commanded to be laid with these black ones, for they also became black.

37 After that he considered these who had clefts, and of them he commanded many to be hewn, and by these Virgins to be added into the structure, these were placed outmost, because they were found intire; but the rest, because of the multitude of clefts could not be conformed, therefore they were cast from the building of the Tower.

38 After

38 After that he had considered those who had become broken, many of them had clefts, and became black, but others had great clefts whom he commanded to be put with these that were rejected; but the rest being purified, and conformed, he commanded to be added into the structure, whom being taken up, these Virgins fitted in the middle of the structure, for they were more infirm.

39 After that he considered them who had been found half indeed white, but half black, and many of them were found black, he commanded also these to be carried unto these which had been rejected, but the rest were found all white, and these were taken up by the Virgins, and fitted in the same Tower, but these were placed more outward which were found intire, so that they might contain them which were builded in the middle, for nothing was cut off from them.

40 After that he considered these which were hard and rough, few of these were added, because they could not be hewn, for they were found exceeding hard, but the rest were formed and fitted by the Virgins in the middle of the structure, for they were more infirm.

41 After that he considered those that had spots, and of these a few were found black, and these were added to the rest, but these that were remaining were found white and intire, and these were by the Virgins fitted, and placed outmost because of their strength.

42 After that he came that he should consider these stones which were white and round, *and he saith to me*, what shall we do concerning these stones? And I said, Lord, I know not; Dost thou then think nothing, *quoth he*, concerning them? I, *said I*, know not this Art, nor am a Lapidary, nor can I understand any thing; *and he said*, seest thou not them to be very round? that if I would bring them [to be] four-corner'd, there is very much to be cut off them by me, but it is necessary that some of these go into the structure of the Tower.

43 And I said if it must needs be, why therefore dost thou cumber thy self, and dost not chuse, if thou hast any to chuse, and fittest them into this structure? And he chused whom he saw greatest and most splendid, and conformed them, whom being taken up, these Virgins placed in the outmost parts of the building,
but

but the rest which remained were put again into that same field whence they were taken, but thrown away they were not; because, *quoth he*, as yet a little is wanting to this Tower which shall be to be builded, and perhaps the Lord will fit these stones in that structure, because they are very white.

44 After that were called twelve most beautiful women cloathed in black cloathing ungirded, and with bare shoulders, and hairs loosned, but these women seemed to me to be rustick, and that Shepherd commanded them to take up these stones which were ejected from the structure, and them to be carried into the Mountains whence they had been brought.

45 But after that no stone lay about the Tower, *He saith to me*, Let us go round this Tower, and let us see if any thing be wanting to it; We began therefore to go about it, and as soon as he saw it decently builded, he began to be exceeding chearfull.

46 For it was so decently builded, that he who had seen it, should have coveted its fructure, because it seemed to be as of one stone, nor did a commixture

any where appear, but of one Rock it seemed exculpated; But I attentively considering this Tower was exceeding joyfull.

47 *And he saith to me,* bring lime and small shells that I may fill up the forms of these stones which were taken away from the structure and again placed; For all these which are about the Tower ought to be equalled. And I did as he commanded me, and I brought [them] to him, *and he saith to me,* be reddily present to me *quoth he,* and suddainly this work shall be perfected.

48 He filled up therefore the forms of those stones, and he commanded the place to be made clean about the Tower; Then these Virgins took beesoms, and made it all clean, and took away the rubbish, and sprinkled water, which being fulfilled, the place was made delectable, and the Tower comely.

49 After that he saith to me, all are made clean; If the Lord shall come to consummate this Tower, he shall find nothing which he may complain of us for; These [words] when he had said he would be gone, but I took hold of his bag, and began to entreat him by the Lord, that
he

he would unfold all things which he had shewn me.

50 *He saith to me*, I have a little business, but I will unfold all things unto thee, But expect thou me here, while I come; *I say to him*, Lord what shall I do here alone? *He answered*, thou art not alone, for all the Virgins are with thee; *And I said*, deliver me then Lord to them; So he called them, and said to them, I commend unto you this man untill I come.

51 Therefore I remained with these Virgins, but they were chearfull, and affable to me, but chiefly four who excelled the rest in dignity; After that these Virgins say unto me, that Shepherd is not to come here to day, *And I said*, what then shall I do? And they say to me, expect him untill the evening. if perhaps he will come, and will speak with thee, but if not, thou shalt stay with us till he come.

52 *I said to them*, I will wait for him untill the evening, but if he shall not come, I will go home, and return in the morning, they answered me, to us thou art assigned, thou canst not depart from us, and I said where shall I stay? They
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say unto me, thou shalt sleep with us as a Brother, not as a husband, for thou art our Brother, and hencefore we are prepared to dwell with thee, for very dear do we hold thee.

53 But I was ashamed to stay with them; But she who seemed to be the chief of them, imbraced me, and began to kiss me, and the rest when they had seen me to be imbraced by her, also they began to kiss me as a Brother, and to lead me about the Tower, and to play with me; But some of them sung hymns, some led dances, but I walked with them about that Tower IN SILENCE joyful, and did seem to my self to be made more young.

54 But after it began to be night, suddainly I would go home, but they retained me, and suffered me not to go away; I stayed therefore that night with them besides that same Tower; But they spread their linnen coats upon the ground, and placed me in the middle, nor did they do any thing else, but that they prayed; But also I with them prayed without intermission, and no less then they, who when they had seen me so praying, they took great delight.

55 And

55 And there I was with them untill the next day, and when we had prayed to the Lord, then came that Shepherd, and said unto them, have ye done no injury to him? And they said to him, ask himself; I say to him, Lord great joy hath taken me that I have stayed with them; And he said to me, what hast thou supped [on]? And I said I have supped Lord, all the night [on] the WORDS of the Lord; have they entertained thee well? saith he, And I said, well Lord.

56 Wilt thou now hear? And I said, I will Lord, and first as I shall ask thee, I beseech that so thou demonstrate to me, even as thou wilt saith he, so I will explain the thing unto thee, nor will I conceal any thing from thee.

57 First of all, Lord quoth I, demonstrate this to me, This ROCK and GATE what are they? Hear saith he, Tis Rock and Gate is the SON of God; Wherefore said I, Lord is the Rock old and the Port new? Hear saith he, thou unwise and understand, indeed the Son of God is more antient then every creature, so that in Counsel he was present with his Father, to frame the Creature; But the Gate is therefore new, because in the
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consummation in the last days he appeared, that they who are about to attain salvation, may through him enter into the Kingdome of God.

58 Sawest thou, *quoth he*, these stones which through the port were translated placed in the structure of the Tower; But these who were not translated through the Gate, cast way into their own place? *And I said* I saw them Lord, so *quoth he*, none shall enter into the Kingdome of God, except he who shall get the Name of the Son of God, for if thou wouldest enter into any City, and that City be compassed with a Wall, and have only one Gate, what? Canst thou otherwise enter that City, then by the Gate which it hath?

59 And by what way *said I* Lord, can it otherwise be done? Therefore *quoth he*, as into that City he cannot be entered, but through its gate; So neither into the Kingdome of God can otherwise [any] be entered, then by the Name of his Son, who is to him most dear.

60 *And he said to me*, Sawest thou the troupe of them that builded that Tower? I saw them *quoth I* Lord, and he *said*, all these are Messengers honourable in dignity; There-

Therefore with these as with a Wall is the Lord encompassed, but the port is the son of God which alone is the accessse unto God, for otherwise shall no man enter into God, except through his Son.

61 Sawst thou *quoth he* these six men, and in the midst that great and tall man, who walked about the Tower, and reprobated the stones from the structure? I saw them Lord said I, that tall one *quoth he* is the Son of God; And these six messengers are eminent in dignity, on the right and left hand standing about him. Of these excellent messengers *saieth he*, none without him shall enter in to God; *And he said*, whosoever therefore shall not get his Name, he shall not enter into the Kingdom of God.

62 *And I said*, What then is this TOWER? This *saieth he*, is the CHURCH and these VIRGINS who are they Lord? *and he said to me*, these *quoth he* are the HOLY SPIRITS; For no otherwise can a man enter into the Kingdome of God, unless these shall cloath him with their vesture, for why it shall profit thee nothing to get the Name of the Son of God, except also thou shalt get their garment from them; for

for these Virgins are the **POWER S** of the Son of God, so in vain shall any one bear his Name, except also he shall bear his Powers.

63 *And he said to me, sawest thou these stones which were thrown away? for they indeed have born the name, but have not put on their garment. And I said, what is their garment, Lord? Their very names quoth he, is their Garment; Whosoever therefore quoth he, doth bear the Name of the Son of God, ought also to carry the names of them, for also the Son bears their names.*

64 Whatsoever stones, *quoth he*, thou sawest to have remained in the structure, delivered by their hands, have been cloathed with the power of them; And therefore thou seest the whole Tower agreeing with the Rock, and made as it were out of one stone.

65 So likewise they who have believed God through his Son, have put on this spirit, behold there shall be one spirit, and one body and one colour of their garments; But also they shall attain these, who shall carry the names of these Virgins.

66 *And I said, why therefore Lord*
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are the stones thrown away which were reprobated, seeing also they were translated through the Gate, and delivered by the hands of these Virgins, into the structure of this Tower? Because *quoth* he, thou takest care to inquire all things diligently; Here concerning these stones which were cast away.

67 All these have got the name of the son of God, but also and the power of these Virgins; Therefore having got these spirits they were perfected, and brought in the number of the servants of God, and one body of them began to be, and one vesture: For the same righteousness did they feel, which they did alike exercise.

68 But after that they had seen these women, whom thou perceivedst first clothed with a black garment, with naked shoulders, and loosned hair, they lusted to solícite them, because of their beauty, and they were indued with their power; but the cloathings of the Virgins they have cast off; These therefore are thrown out from the house of God, and delivered to these women, but these that are not corrupted through their beauty have remained in the house of God. Thou hast
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quoth he, the explication of these stones which were abjected.

69 *And I said,* if therefore Lord any of the men which are of this sort shall do repentance, and shall throw away the desire of these women, and being converted shall return to the Virgins, and shall put on their power, shall they not enter into the house of the Lord? They shall enter *quoth he,* if they shall cast off all the works of these women, and shall resume the power of these Virgins, and in their works shall walk; And therefore is there made an intermission of building, that if these shall do repentance, they may be added into the structure of the Tower, but if they shall not do repentance, others shall be builded in their place, and then they shall be thrown away together.

70 *For all these things I gave thanks to the Lord,* that over all in whom his Name was invo'kt, being mov'd with clemency he should send the President Messenger of Repentance, unto us who have offended him; and that he should renew our Spirits now surely decaying, nor having hope of Salvation, but now he recreateth [them] unto the renewing of life.

71 *And I said,* now Lord demonstrate to me why this Tower is builded not upon

on the *Earth*, but upon the Rock and Gate; Because, *quoth he*, thou art unwise, and without understanding, therefore thou askest; *And I said*, I have need Lord to ask thee all things, because I understand nothing at all, for all [thy] answers are great and excellent, and which men can scarcely understand.

72 Here, *saitb he*, the Name of the Son of God is great and mighty, and by it the **WHOLE WORLD IS SUSTAINED**; if then, *quoth I*, every Creature of God is sustained by his Son, why doth he not also sustain those who are invited by him, and bear his Name, and in his Commandments do walk? Seest thou not also, *quoth he*, that he sustaineth those, who from their whole hearts carry his **NAME**? Therefore he is their foundation, and willingly doth bear them who deny not his Name, but willingly sustain him.

73 *And I said*, demonstrate to me, Lord, the names of these Virgins, and of these women who were cloathed with a black vesture; Hear, *quoth he*, the names of the Virgins that are more powerful, who obtained the corners of the gate, are these; The first is called **FAITH**, the second
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ABSTINENCE, the third POWER, the fourth PATIENCE; but the rest which consist below these, are called by these names, Simplicity, Innocency, Chastity, Chearfulnesse, Truth, Wisdom, Concord, Charity; Therefore whosoever bear these names, and the Name of the Son of God, they shall be able to enter into Gods Kingdom.

74 Hear now the names of the women who are cloathed with black cloathing, and of these, four are more powerful, of whom the first is called TREACHERY, the second INTemperance, the third UNBELIEF, the fourth VOLUPTUOUSNESSE, but the followers of these are so called, Sadnesse, Malice, Lust, Wrath, Lying, Folly, Puffing up, Hatred. The Servant of God that beareth these Spirits, shall indeed see the Kingdom of God, but shall not enter into it.

75 But these stones, Lord, which from the deep were fitted in the structure, who are they? The TEN *quoth he*, which were placed in the foundations, is the first age; The following TWENTY FIVE, is the second age of just men, but these THIRTY are the Prophets of
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of the Lord, and Ministers, but the FORTY, are the Apostles and teachers of the Preaching of the Son of God.

76 *And I said,* why therefore Lord did these Virgins also hold forth these stones unto the structure of the Tower, translated through the Port? *And he said,* for these first have born these spirits, and they have not at all departed, one from another, nor the spirits from the men, nor the men from the spirits, but these spirits have been joyned to them, even untill the day of [their] rest, who except they had had these spirits with them, they had not been profitable to the structure of this Tower.

77 *And I said,* also now Lord demonstrate to me, what seekest thou, *saieth he,* why *quoth I,* ascended these stones out of the deep, and were placed into the building of this Tower? Seeing long ago they carri'd the just spirits. It must needs be *quoth he,* that by WATER they have to ascend, that they may rest, for they could not otherwise enter into the Kingdome of God, then that they should lay down the mortality of the former life.

78 Therefore they being dead, were sealed with the SEAL of the Son of God, and have entered into the Kingdom of God; For before that a man get the name of the Son of God, he is designed for death, but as soon as he hath got the Seal, he is freed from death, and delivered to life; But that seal is WATER, into which men descend being bound unto death, but they ascend, assigned to life; And to them therefore is preached that seal, and they have used it, that they might enter into the Kingdome of God.

79 *And I said* Therefore why Lord did these forty stones ascend with them from the deep, having already that seal? *And he said* because these Apostles and Teachers, who have preached the name of the Son of God, when having his faith and power, they had died; They preached to these who had died before [them] and they gave to them that Seal; Therefore they descended into the water with them, and again they ascended; But these ascended alive, but they who were deceased before, descended indeed dead, but ascended alive.

80 Therefore by them they received life,

life, and knew the Son of God, and therefore they ascended with them, and agreed into the structure of the Tower, neither hewed, but they were builded intricate, because being full of righteousness, they deceased with great chastity, but only this seal was wanting to them; Thou hast the explanation of these.

81 *And I said*, now again Lord, also demonstrate to me concerning these Mountains, why they are diverse, and of one, and of another figure? *Hear quoth he*, These TWELVE MOUNTAINS whom thou seest, are twelve Nations which obtain the whole world; Therefore the Son of God was preached in them, by those whom he sent unto them; But why they are various, and of one, and of another figure, Hear thou.

82 These twelve generations which obtain the whole world are twelve Nations; And as thou sawest all the Mountains diverse, so also these Nations; The senses likewise, and the acts of every Mountain I will teach thee.

83 *First quoth I*, Lord demonstrate this to me, since these Mountains are so various, by what manner shall they agree

into the structure of this Tower, and be brought to one colour, and be no less shining, then these that ascended out of the deep? Because *saith he*, all the Nations which are under Heaven, have heard and believed, and are called by the one Name of the Son of God. Therefore having gotten his Seal, they have all got the same prudence and the same understanding, and the faith and charity of them is one, and the spirits of these Virgins, with his Name did they bear.

84 And therefore the structure of this Tower, did seem alike in colour, and did shine even unto the Suns clearness; But after they have so understood, there began to be one body of them all; Notwithstanding certain of them stained themselves, and have been cast from the generation of the just, and again have returned to their former state, and also have become worse then before.

85 How, *quoth I*, Lord, worse, who have known the Lord? *And he said*, he indeed who knoweth not the Lord, if he live wickedly, he remains in that punishment of his wickednesse; but he who knows the Lord, ought altogether to abstain from all wickednesse, and more and more
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serve unto goodnesse, seems not he therefore, who ought to follow goodnesse, if he esteem parts of wickednesse, to sin more, than he who hath failed, being ignorant of the power of God?

86 And therefore these indeed are destinate to death; but these who have known the Lord, and his wonders, and works have seen; if they live wickedly they shall be punished more by the double, and they shall dye for ever. As therefore thou didst see, after the stones were cast out from the Tower, which were reprobated, they were delivered to pernicious and evil Spirits; and so thou sawest the Tower purified, so that it would have been believed to be all of one stone.

87 So also the Church of God, when it shall be purified, the evil, and the feigned, the wicked and dubious, being cast out of it, and whosoever have carried themselves wickedly in it, and the divers kinds of the wickednesse of sinners, it's body shall be one, intellectuall one, sense one, one faith, and charity the same, and then the Son of God shall be joyfull among them, and shall receive with a pure desire, his people.

88 *And I said,* Lord, magnificently,
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and honourably all [these] things carry themselves; now demonstrate to me the effect and force of every sort of mountain, that every soul trusting in the Lord, these being heard, may honour his great and admirable, and holy NAME; Hear *quoth he*, the truth of these Mountains, that is, of TWELVE NATIONS.

89 In the FIRST black Mountain, they who have believed, are the fugitives, and those that speak hainous things against the Lord, and the betrayers of the Servants of God; to them is appointed death, repentance is not; and therefore they are black, because their kind is wicked.

90 But of the SECOND rough Mountain, are the feigned, who have believed, and are the Teachers of wickedness, and these are next to the former, not having among themselves the fruit of equity; for as their Mountain is barren, and without fruit, so also this sort of men have indeed a name, but from faith are empty, nor is there in them any fruit of the Truth; yet to these is given Repentance, if swiftly they follow it, but if they delay, they also shall be consorts of the death of the former.

91 Why *quoth I*, Lord, is there indeed an accessse for them unto Repentance, but to the former not? for the trespasses of them are almost the same; Therefore *quoth he*, is there to these returning through Repentance, to Life, because they have spoken nothing hanous against their Lord, nor have been betrayers of the Servants of God, but through a certain covetousness of having, have deceived men, leading them according to the lusts of those that sin, therefore shall they give a certain payment of that thing, but yet to them is offered Repentance, who have spoken nothing hainous against the Lord.

92 But of the THIRD Mountain which had thorns and thistles, are such who have believed, some rich, but some hindred by many imployments, for the thistles are riches, but the thorns, they who are cumbred with many busineses; These therefore who are hindred by many busineses, and various affairs, do not adjoyn themselves to the Servants of God, but wander away, being called back by these imployments by which they are choaked.

93 Also and these who are rich, they do with difficulty give themselves unto the

conversation of Gods Servants, fearing least any thing be required of them; these therefore difficultly shall enter into the Kingdom of God; for as with unshod feet men walk difficultly in thistles, so also it is difficult for this sort of men to enter into the Kingdom of God.

94 But also to all these is regresse granted unto Repentance, if swiftly they shall return unto it; that because in their former dayes they have ceased from work, having renewed the time they may be able to do something of good; therefore repentance being acted, if they shall do the works of goodnesse, they shall live, but if in their transgressions they shall remain, they shall be delivered to these women, who will take away life from them.

95 But of the **FOURTH** Mountain having very much herbs, whose upper part was green, but the very roots withered, also some touched by the heat of the Sun did wither, of this sort are certain doubtful ones, who have believed, and certain others carrying the Lord in their lips, **NOT IN THEIR HEART,** and therefore they are withered, and their herbs having no foundation. for
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onely in words they live, but their works are dead; These therefore are nor dead, nor alive, and they are likewise doubtful, for these doubtful ones are neither green nor withered; that is, nor alive, nor dead.

96 For as their herbs having seen the Sun, withered, so also the doubtful, as soon as they have heard of persecution, fearing discommodities they have returned to images, and again have served them, and have been ashamed to bear the Name of the Lord; Therefore this sort of men are nor alive, nor dead, but also they may live, if suddenly they shall do Repentance, but if not, already are they delivered to these women who will take away their LIFE.

97 But of the FIFTH rough Mountain, and having green herbs, are of this sort who have believed, faithful indeed but difficultly believing, and bold, and pleasing themselves, willing to be seen to know all things, and knowing nothing at all; Therefore because of this boldness, sense hath departed from them, and rash arrogance hath entred into them, but they have carried themselves high, and as if wise, and whilst they are fools, they covet

covet to seem Teachers, because of this folly, while they magnifie themselves, many of them are emptied.

98 For a great Devil is audaciousnesse, and vain confidence; Therefore of these many are abjected, but others, having acknowledged their error, have done Repentance, and have subjected themselves to those that have a perceiving; But also to the rest, the like of these, is Repentance held forth, for neither were they evil, but rather unwise, and fools; Therefore these, if they shall do Repentance, shall **L I V E T O G O D**, but if not, they shall dwell with these women, who shall exercise their wickednesses **I N T H E M**.

99 Of the **S I X T** Mountain, having clefts more and lesse, are of this sort who have believed, and these in whom the clefts were lesse, these are they who have strived among themselves, and because of their complaints languish in the faith; But many of them have done Repentance, and the rest shall do the same, having heard my Commandments, for their contentions are small, and easily do they return to Repentance.

100 But these who have greater, as
stones

stones will be stubborn, they are mindful of grudges & offences, exercising wrath among themselves; These therefore are thrown away from the Tower, and reprobated from its Structure; therefore these sort of men shall hardly LIVE.

101 Our God and Lord, who hath Dominion over all things, and hath power of his universal Creature, will not remember offences, but by those that confesse their sins, is he easily pleased. But man seeing he is languishing, Mortal, Infirm, and filled with sins, is perseveringly angry with man, as if he could preserve or destroy him.

102 But I, THE MESSENGER and SET OVER TO REPENTANCE do admonish you, that whosoever [of you] have such a purpose, lay it by and run again to Repentance; and the Lord shall heal your former failings, if from this Devil ye shall purifie yourselves, but if not, ye shall be delivered to him unto Death.

103 But of the SEVENTH Mountain, in which the herbs were green and sprightly, and the whole Mountain was fertile, and all kind of cattel took pasture of the herbs of that Mountain, and how much

much the more these herbs were pluckt, by so much the more joyous did they flourish; These are of this sort, who have believed, simple, and good alwayes.

104 And having no dissentions among themselves, but always being joyful of the Servants of God, having indued the Spirit of these Virgins, and alwayes prompt to do loving kindnesse on all men, and of their labours affording easily to all men, without upbraiding, and deliberation; the Lord therefore having seen their simplicity, and all their child-likenesse, hath increased them in the labours of their hands, and hath given them in every work favour.

105 But I exhort you the Messenger set over to Repentance, to remain in the same purpose, whosoever are of this sort, **LEAST YOUR SEED BE ROOTED OUT FOR EVER**; for the Lord hath tryed you, and hath written [you] into our number, and all your **SEED** with the Son of God he hath enriched, for of his Spirit are ye all.

106 But of the **EIGHT** Mountain, in which were many Fountains, in whom was watered every kind of the Creature of God; are such who have
believed

believed the APOSTLES, whom the Lord hath sent over the whole World to preach; and some Teachers *who have chastly and sincerely preached, and taught, nor have subscribed anything at all evilly to lust, but dayly in equity and truth have walked;* These therefore have their conversation among the ANGELS.

107 But of the NINTH deserted Mountain, and having serpents are of this sort, who have believed, but also had blots; these are the MINISTERS doing their Ministry badly, SNATCHING AWAY THE GOODS OF WIDDOWS AND PUPILS, PROFFERING OTHERS IN THEIR STEAD, WITH THESE [GOODS] WHICH THEY HAVE GOT; These if they shall continue in the same coveteousnesse, have delivered themselves to death, nor was any hope of life in them; but if they shall be converted and shall chastly finish their Ministry, they may live.

108 But these who were found rugged, are they who have denied the Name of the Lord, nor to the Lord again have returned, but have become wild and deserted, not applying themselves to Gods servants,

servants, but separate from them, for a little solicitude have let go **THEIR LIFE**; for as a vine left in a hedge, to whom there happeneth no dressing doth perish, and is choaked by weeds, and in time becomes wilde (for it ceaseth to be profitable to its Lord.)

109 So also this sort of men despairing of themselves, becoming imbittered, have begun to be unprofitable to their Lord; to these therefore is Repentance committed. If from his heart, he shall not be found to have denied [it] whither he can attain life, I am ignorant.

110 *And therefore I say*, that in these dayes if any hath denied [it] he may return to Repentance, for it cannot be, that any one now denying his Lord, can afterward attain unto salvation; but to them is the proposed Repentance reputed, who in times past have denied [it] for he that is about to act Repentance, ought to hasten before the structure of this Tower is finished; but if not, by these **WOMEN** he shall be dragged unto Death.

111 But they who being maimed are deceitful, and threatning one against
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an other; These are the serpents mixed in that Mountain; for as the poyson of serpents is destructive to men, so also the words of such infect men and destroy them; therefore they are maimed from their faith, because of this kind of their life in which they linger; but some of them having received Repentance, have attain'd salvation; but also the rest of this sort of men shall equally attain [it] if they shall do Repentance, but if not, they shall die with these Women, whose force and power they possesse.

112 But of the T E N T H Mountain, in which there were trees covering the Cartel, are such who have believed, some overseers, that is Presidents of Churches; but others, these stones, who not with a feigned but with a cheerful mind, alwayes into their houses have received the servants of God; And after that they who are overseers of Ministrings, who have both protected the Poor and the Widows, and have perpetually had a chaste conversation; therefore these men are protected by the Lord, these things who-soever shall do, are honoured with the Lord; and among the M E S S E N G E R S is their place, if they shall persevere,

severe even until the Consummation, to obey the Lord.

113 Of the ELEVENTH Mountain, in which were trees loaden with divers fruits, are these who have believed, and for the Name of the Lord have undergone Death, and with a ready mind have suffered, and with their whole heart have delivered up their souls.

114 *And I said,* why then Lord have all these trees certain fruits, but of them some more fair? Hear *quoth he,* whosoever for the Name of the Lord have suffered, are esteemed honoured, with the Lord, and the failings of them all are blotted out, because for the Name of the Son of God, they have undergone Death.

115 But why the fruits of them are unlike, and some among them excel, *Hear thou,* for whosoever being led to the POWERS, being asked, have not denied the Lord, but with a ready mind have suffered, are more honoured with God, therefore the fruits that excel are theirs; But they who have been timorous and doubtful, and have deliberated in their heart, whether they should

should confesse or deny, and have suffered, their fruits are smaller.

116 Therefore beware ye who have such cogitations, least this mind remain in you, and **YE DIE TO GOD**; ye therefore whosoever, for this names sake do undergo death, ought to honour the Lord, that the Lord esteemes you worthy, that ye may bear his Name, and all your sins may be redeemed.

117 Therefore do ye not rather esteem your selves happy? Think ye rather, if any of you suffereth; [him] to accomplish a great work, for to you the Lord giveth life; nor do you understand, for your failings did burthen you; and unlesse ye should have suffered for the cause of this Name, for your sins ye had surely been dead to God; These things therefore I say to you, whosoever do deliberate of confessing or of denying.

118 Confesse ye therefore your selves **TO HAVE THE LORD GOD**, least perhaps denying, ye be delivered into bonds; for if all the Nations punish their Servants, whosoever have denied their Lord. What think ye the Lord about to do to you, who hath power of all things? Remove therefore from your

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hearts

hearts these disputations, that for ever ye may **LIVE TO GOD.**

119 But of the **TWELVTH** white Mountain, are such who have believed even as **INFANTS** sincere, to whom no malice ascended over their sense, nor have they known what is malice, but alwayes have remain'd in sincerity; Therefore this sort of men without any dubitation, shall inhabit the Kingdom of God; because in no businesse have they stained the commands of God, but with sincerity have remained all the dayes of their life in the same tenour of sense.

120 Whosoever therefore *quoth he*, shall remain as Infants, not having malice, shall be more honourable then all those whom I have already spoken of, **FOR ALL INFANTS ARE HONoured WITH THE LORD, AND ARE ESTEEMED FIRST**; happy therefore ye, whosoever shall remove from you malice, and shall put on innocency; because, first, ye shall see God.

121 *After he had finished the explanation of all the Mountains, I say to him*; Lord, now expound unto me concerning these stones, who being brought out of the field, in-

to the place of the Reprobate ones, were put unto the Structure of the Tower; Likewise of these round stones which were added unto the Structure of the Tower; and of these who as yet remained round.

122 Hear *quoth he*, of the stones, these which being brought from off the field, were placed into the Structure of the Tower, in their place which had been reprobate, are the **ROOTS** of that white Mountain; when therefore they who of that Mountain have believed, are become innocent, the Lord of that Tower hath commanded these which were of the Roots of the Mountain, to be put into the Structure.

123 For he hath understood, if they had gone to the building, that they would remain shining, nor would any whit of them grow black any more; but if he had so added of the rest of the Mountains, he had not needed again to visit that Tower and purge it; But these are all white who have believed, and who are about to believe, for they are of the same kind, happy this kind, because it is innocent.

124 Hear now also of these round and
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splendid stones, all these are of this white Mountain; but why they are found round, the cause is, because their riches have a little obscured them from the Truth, and have darkned them; But from God they have never departed, nor hath any evil word proceeded out of their mouth, but all Equity, Vertue, and Truth.

125 The M I N D E therefore of these when the Lord had seen, and them to be able to favour the Truth; he commanded them likewise to remain good, and their riches to be circumcised, for he would not have them to be for altogether taken away, that they might do something of good, of that which was left to them, and LIVE TO GOD, because also they are of the good kind; Therefore for that cause are they hewn a little, and put into the structure of this Tower.

126 But the rest who have as yet continued round, nor are found fit unto that structure, because they have not yet got the S E A L, are put again in their own place, for they are found very round; but this World must be hew'n from them, and the vanities of their riches, and then

then they shall be fit in the Kingdom of God.

127 For it must needs be that they enter into the Kingdom of God, for this harmlesse kind hath the Lord blessed; Therefore out of this kind shall not any one perish, yea even although any one of them, tempted by the most wicked Devil, should somewhat fail, he will suddenly run back to the Lord his God.

128 But happy do I the Messenger of Repentance, judge you, whosoever are innocent as Infants, because your part is good, and honoured with God; but I say unto you all, whosoever have got this SEAL, have ye simplicity, neither be ye mindful of offences, nor remain ye in malice, neither let bitternesses become in the Spirit of any one of you, in the memory of offences; but to these evil rents procure ye remedy, and remove them from you, that the Lord of the sheep may rejoyce concerning you.

129 For he shall rejoyce if he shall find all things sound, but if he shall find of such any sheep scattered, wo shall be to the shepherds; but if the shepherds themselves shall be scattered, what shall

they answer to him for the sheep? What? will they say themselves to have been smitten by the sheep? it will not be believed to them; for IT IS AN INCREDIBLE THING THAT THE SHEEPHERD CAN SUFFER BY THE SHEEP, and he is the rather punished for his lye.

130 And I am a Sheepherd, and I must strongly render an account of you; therefore provide for your selves while as yet the Tower is building; THE LORD DWELLET IN THE MEN THAT LOVE PEACE, for true peace is dear; but from the contentious, and destroy'd with malice, he is far away. RENDER therefore to him YOUR SPIRIT INTIRE AS YE RECEIVED IT.

131 For if thou should'st give to a FULLER a whole garment, and would'st lastly receive it whole, but the Fuller restores it to thee rent, would'st thou receive it? Wilt thou not immediately wax angry, and pursue him with rebukes? Saying, I gave my Garment to thee intire, why hast thou torn it, and made it uselesse? Now because of the rent which thou hast made in it, it cannot be of use; Wilt

Wilt thou not therefore speak all these words to the Fuller, and [that] of the rent which he makes in thy garment?

132 If therefore thou grieveest for thy garment, and complainest that thou receivest it not intire, what thinkest thou THE LORD about to do to thee, who HATH GIVEN THEE AN INTIRE SPIRIT, and thou hast rendered it all unprofitable; so that it can be of no use to its Lord? for its use hath begun to be useless, when it is corrupted by thee; will not therefore the Lord do the same concerning his spirit, for this deed? Plainly I say, to all these whomsoever he shall find to remain in the memory of offences, he will do the same.

133 His clemency, quoth he, do not ye spurn, but rather honour ye him, that he is so patient at your trespasses, and is not like you; Do ye repentance, for that is profitable to you. *All these things which are above written, have I, the Sheepherd, the Messenger of Repentance, Down, and spoken to the servants of God.*

134 If therefore ye shall believe, and shall hear my words, and shall walk in them, and shall correct your walkings,

ye shall be able to live; But if ye shall remain in malice, and in the memory of offences, none of this sort of sinners shall **LIVE TO GOD**, all these things to be spoken by me, are spoken to you.

135 *That Shepherd saith to me, hast thou asked all things of me? And I said, yea Lord; why therefore hast thou not asked me of the form of the stones placed in the structure, that to thee I should explain their forms? And I said I forgot Lord; Hear now therefore quoth he, also of these.*

136 These are they who have now heard these commands, and from their whole hearts have done repentance; and when the Lord had seen their repentance good and pure, and them to be able to remain in it, he commanded their former sins to be blotted out; For these forms were their sins, and they are made even, least they should appear.

SIMIL. X.

1 **A**fter I had written out this book, that Messenger who had delivered me to that Shepherd, came into the house,

in which I was, and sat down upon the bed, and that Shepherd stood at his right hand. After that he called me, and said these things to me, I have delivered thee quoth he, and thy house to this Shepherd, that by him thou mayest be protected.

2 *Yea quoth I, Lord: if thou wilt therefore be protected, quoth he, from all vexation, and from all cruelty, or have successe in E V E R Y good work, and word, and all the vertue of Righteousness: walk thou in these commandments which I have given to thee, and thou shalt be able to rule over A L L wickedness: For to thee keeping these Commands, shall ALL the lust & sweetness of this world be subjected, also success shall follow thee in every good imployment.*

3 *The maturity of him, and the modesty receive thou in thee, and say to all, him to be in great honour and dignity with God, and him to be the president of great power, and potent in his office. To him alone, through the whole world the power of Repentance is given; seemerh he not to thee to be potent? But Y E despise the perfection and modesty of him, which he hath over Y O U.*

4 *I say to him, ask him Lord, from the*
[time]

[cime] wherein he is in my house, whether I have done any thing out of order, or in any thing have offended him; And I, *quoth he*, know thee to have done nothing out of order, neither to be about to do, and therefore these speak I with thee, that thou mayst persevere, for he hath esteemed well of thee with me, but thou shalt tell these words to the rest, that also they who have done, or are about to do Repentance, may perceive the same things which thou [feelest] and he with me may interpret concerning them, and I with the Lord.

5 And I, *quoth I*, Lord, to every man do declare the great things of God, but I hope, those all who love them, and before have sinned, having heard these, to be about to do Repentance, recovering LIFE; Remain therefore, *quoth he* in this Ministry, and consummate the same, but whosoever obey this [mans] commands, shall have life, also here, and with the Lord, great honour.

6 But whosoever keep not his commands, fly from their own LIFE, and oppose it, and they who follow not his commandments, deliver themselves to DEATH, and every one of them shall be

be GUILTY OF HIS OWN BLOOD; but to thee I say, that thou keep these commands, and thou shalt have remedy of all thy sins, but I have sent thee these VIRGINS, that they may dwell with thee, for I have seen them to be very affable to thee; Therefore thou shalt have them helpers, that by so much the rather thou mayest keep his commands.

7 For it cannot be done, that these commands be kept without these Virgins, but thou seekest them to be willingly with thee; but also I will injoyne them, that at all from thy house they depart not, only do thou make clean thy house, for in a clean house they will willingly dwell, for they are clean, and chaste, and industrious, and all having favour with the Lord.

8 If therefore thou shalt have thine house pure, they will remain with thee, but if any little of pollution shall happen, forthwith they will depart from thy HOUSE, for these Virgins love no pollution at all; *I say to him*, I hope, Lord, me to be about to please them, so that in my house they may willingly inhabit alwaies; And as he to whom thou hast delivered

livered me, complains nothing of me, so neither shall they complain.

9 *He saith to that Sheepberd, I see the Servant of God would be willing to see, and to keep these commands, and to be about to place these Virgins in a clean habitation; These when he had said, again to that Sheepberd he delivered me, and called the Virgins, and said to them, Because I perceive you to dwell willingly in this mans house, I commend him to you, and his house, that from his house ye depart not at all; and they willingly heard these words.*

10 *After that he saith to me, Converse thou manfully in this Ministry, to every man declare thou the great things of God, and thou shalt have acceptance in this Ministry; therefore whosoever shall walk in these commands, he shall live, and shall be happy in his life, but whosoever shall neglect them, shall not live, and shall be unhappy in his life. Say to all, that they cease not, whosoever can do rightly, to exercise good works, it is profitable for them.*

11 *But I say that every man must be delivered out of discommodities, for he that needs, and in his daily life suffers dis-*

discommodities, is in great torment and necessity; whoso therefore delivers such a soul out of necessity, acquireth great joy to himself, for he who is vexed with this discommodity, is vexed with like torment and tortures himself as he who is in fetters.

12 For many because of this sort of calamities, when they cannot stustein them, they bring death to themselves; Therefore he who knoweth the calamity of such a man, and plucks him not out, he admits great sin, and becomes **GUILTY OF HIS BLOOD**; Therefore do ye good works, whosoever have gotten from the Lord, least while ye delay to do, the structure of the **TOWER** be consummate.

13 For because of you is the work of its building left off for a time, unlesse therefore ye shall hasten to do rightly, the Tower shall be finished, and ye shall be excluded. *But after he had spoken with me, he arose from the bed, and having taken the SHEEPHERD, and the VIRGINS, he went away, but he said to me, that he would send back that Sheepberd and these Virgins into mine HOUSE.*

THE END.

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Page 5. line 1. for "the" read "a"
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Page 7. line 1. for "the" read "a"
Page 8. line 1. for "the" read "a"
Page 9. line 1. for "the" read "a"
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